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RESERVE
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THE receipts from donations for the month of September amounted to \$14,695.50, which is about \$1,800 in advance of those of September, 1891, but the legacies are \$19,600 less than the corresponding month of last year. The most pressing question, which must be answered by the Prudential Committee within a few weeks, concerns the basis on which appropriations are to be made for the coming year. As was stated in the Annual Report of the Home Department, at Chicago, the Committee cannot reasonably anticipate from legacies during the year to come more than \$150,000, which is \$100,000 less than the extraordinary sum received from this source last year. There is no promise of another gift like the \$50,000 raised by the special committee last year. To what quarter shall the Committee look for the \$150,000 which are absolutely necessary for maintaining the existing work? Who will help to answer this question so vital to the welfare of our missions?

THOSE of our readers who were not present at the Annual Meeting of the Board at Chicago will find in the special number of *The Advance* a remarkably full report of the proceedings. This journal showed both its enterprise and its interest in missions by issuing each day an edition containing the papers presented and a verbatim report of most of the addresses. In fulness, as well as in form and type, this daily report was, as became the name of the paper, an advance upon anything yet issued by local papers in connection with the meetings of the Board. Copies of this daily issue were freely distributed to those who were in attendance at Chicago. From the matter in these dailies a complete report of the meeting has been made up, forming a special foreign missionary number of *The Advance*, which will be read by thousands with great interest, and will prove of permanent value.

THE arrangements for the meeting made by the people at Chicago were complete and admirable. The large edifice of the First Congregational Church, Rev. Dr. Goodwin, pastor, was somewhat transformed for the occasion, a broad platform having been constructed, extending even under the side galleries, thus providing ample space for the Corporate Members on one side, for the Honorary Members on the other, while in the centre, in the rear of the tables for the officers, were seated the missionaries and the representatives of the several Woman's Boards. This arrangement was novel, and we believe thoroughly satisfactory. It certainly ought to have been satisfactory to those who were

seated in the pews, whether on the floor or in the galleries, since they were in the best position to hear. Inasmuch as the distances in Chicago are so great, it was a happy device to spread a collation each noon and night, in a large armory, only two blocks from the church, where the large number of guests were provided for and had an opportunity to greet one another. The attendance from New England was not large, but there was an unusual number of pastors present from the Interior and the West, thanks to the generous thought of the friends in Chicago who included home missionaries in their offer of hospitality.

WHATEVER may be thought of a portion of the proceedings, it will be agreed that the meetings as a whole were of a high order. The opening session on Tuesday afternoon and the inspiring sermon of the evening prepared the way for the services of Wednesday, which were of remarkable excellence and of a profoundly missionary character. The addresses of Dr. Pentecost upon India were of intense interest and spiritual power, and greatly moved the large audiences which listened to him on Wednesday and Thursday evenings. The address of President Storrs, on Thursday, brilliant and impressive as ever, was not more skilful and opportune than was his guidance of the Board during some of the debates. As to these debates, it is enough to say here that while earnest they were wholly courteous, and that the divergent views found full and honest expression. On the questions relating to the constitution of the Board and the method of selecting its Corporate Members, a tentative plan was agreed upon for the year to come, which is in the line of the changes proposed in the action of several State Associations, while a committee of eleven, selected by the President, is to take the whole matter into consideration and report a year hence. The debate made it clear that, whatever difference of judgment exists as to methods, there is agreement in the wish and purpose to bring the Board into closest possible fellowship with donors and the churches. There seems to be no question as to the wisdom of leaving the control of the Board to a corporate body, limited in number, but representing in some practical way the churches which support it. May wisdom and grace be given to the committee to whom the matter is referred to discover and suggest the way which is best.

ON the other question which came under debate, the Board gave emphatic utterance. The proposal to change the agreement made two years ago at Minneapolis as to the method of theological examination of candidates and the basis on which appointments are to be made met with small favor. With practical unanimity it was resolved, "That the Board reaffirm the rules of administration laid down by it at our Annual Meetings in New York and Minneapolis, and expects them to be applied in a spirit of liberality as well as of faithfulness in regard to candidates, as expressed by the President in his original letter of acceptance."

DURING the year of the Board which has just closed, the Prudential Committee has held fifty-one sessions, and at forty-eight of them a quorum was present. Aside from these meetings, various sub-committees have held many meetings, often with protracted sessions, for the investigation of important matters coming under their care. Few, save those who have rendered it, have any conception of the amount of labor involved in this service.

WORD has been received that, on September 15, the Turkish government paid our mission agent in Constantinople 600 liras (\$2,640), through the United States Legation, the amount of the indemnity promised on account of the destruction of the mission house at Bourdour and the injuries and losses sustained by Mr. Bartlett in connection with the destruction of this property. Mr. Bartlett is now at work rebuilding the house, and the people are quietly looking on meantime. We also learn that five men who are probably guilty of setting fire to the house have been arrested and taken to Aiden. Mr. Dwight reports that the lesson learned by the people of Bourdour cannot fail to be a salutary one.

DR. JACOB CHAMBERLAIN sends to *The Christian Intelligencer* a report of an address made to missionaries at Darjeeling, on May 13, by Sir Charles Elliott, the Lieutenant-Governor of Bengal, a man of great ability as well as exalted position, who has been thirty years in India. He is the real governor of Bengal, the Governor-General of India being his only superior. This official, after referring to the fact that the number of Christians in the Northwest Provinces had increased during the last ten years from 13,000 to 22,000, stated that the census report of Bengal for 1891 was not completed, but a provisional statement he had received indicated that the Christians in Bengal had increased during the decade from 122,000 to 189,000. These thousands of people, if not model saints, have turned from the paths of heathenism and have been baptized in the name of Jesus Christ. The Governor referred to the fact that since the government officials could not touch directly on religious subjects the work of the missionaries is all the more important, and he added: "We know right well that the only hope for the realization of our dream for the true elevation and development of the people lies in the evangelization of India, and we know that the people who are carrying on this work are the missionaries. It is they who are filling up what is deficient in the efforts of the government by devoting their lives and their labors to bring the people of India to the knowledge of Christ." Dr. Chamberlain may well say that this testimony of such a man as Sir Charles Elliott is a sufficient answer to the sneers at missions and missionaries from "puny globe trotters."

A MOST interesting missionary jubilee was celebrated in Griqualand, South Africa, on the twenty-third of June last. Rev. William Ashton, of the London Missionary Society, went to South Africa in 1842. With the late Dr. Moffat he labored for a time at Kuriman, and was "the best man" at the marriage of Dr. Livingstone and Mary Moffat. Mr. Ashton is still held in great honor among the Griqua and Bechuana tribes, and some of the people traveled not less than 100 miles to attend the jubilee service. Addresses were given in English, Dutch, Sechuana, and Koranna, and the missionaries of the Church of England and of the Berlin Society vied with those of the London Society in giving honor to this able and faithful laborer.

THE census of India and Burma reveals the sad fact that two hundred and forty-six and a half millions of the population are illiterate. Six sevenths of the people cannot either read or write. What a comment on the systems of Hinduism and Buddhism under which these people have been reared!

A PETITION from the members of the medical profession of the Bombay Presidency, with a long list of signatures, has been presented to the British Parliament in reference to the consumption and sale of opium, and calling for restrictive legislation. The testimony these medical men give is that ninety-nine out of every one hundred who take opium, except under medical advice, in a short time become confirmed slaves to the habit. Aside from the terrible physical evils connected with the use of opium, these medical men say that not the least of the evils resulting from this pernicious habit is the destruction of all the moral powers. Not only is the body defiled and the power of the will weakened, but the affections, thoughts, and desires are corrupted, thus completing the ruin of the whole man. And yet there are those who defend the position of England with reference to the opium traffic!

WITHIN the past few months the high-caste Hindus of Western India, especially at Poona, have been much excited over an incident, the first details of which seemed to indicate that there was to be on the part of many prominent people who are classed as reformers a vigorous protest against certain caste rules. But the finale of the incident illustrates the mighty force of the spirit of caste. A while since some forty-two Hindus accepted an invitation to drink tea at the Mission House in Poona, with the husbands of remarried widows. This was in violation of strict caste rules, and inasmuch as among the number of these men who thus drank tea was included Mr. Ranade, a prominent and popular leader among the so-called reformers, it was supposed that the infraction of caste rules would not be noticed, or any penalty insisted upon. But the orthodox Hindus were determined to make an example of these transgressors. In various ways they brought such pressure to bear upon the offenders that they have finally yielded, and have submitted to certain expiatory rites, which are extremely offensive, in order to secure restoration of caste. These men who have gone through this expiation claim that they did nothing wrong in thus meeting persons outside their castes, and that in their recantation they have only sought to conform to the prejudices of their friends. But a number of the Hindu papers point clearly to the fact that this act indicates a total lack of moral perception, and that if these men believe that their act was not wrong they should not practically confess that it was wrong by submitting to the degrading ceremony of expiation. The discussion in the native papers on the matter is very heated, and about the only thing that is clear is that there is a lack of moral sense and of the courage of their convictions on the part of the great majority of Hindus. They know that their systems are vile and cannot be defended before the conscience of the world, or their own consciences, and yet they will not courageously adhere to what they admit to be right.

The Dnyanodaya of Bombay calls upon any person who has found in any of the Hindu sacred books the thought that God hates sin to point out the passage, quoting chapter and verse. It says that, while these sacred books affirm that the gods love their worshippers, it knows of no utterance affirming that God loves man, or that he desires that man should be saved from sin and made pure and holy in heart.

WHY is not the gospel received universally by those to whom it is preached? It is often said that the preaching is not of the right sort, and that the message of Christ is not brought to men in a form which makes it attractive. The only truth in this statement is that a pure gospel never can be attractive to those who love their sins. And men everywhere do love their sins and are unwilling to leave them. An old African chieftain said to Bishop Tucker, of Uganda, when he was asked whether he would like to have missionaries settle in his country: "No!" and he gave a reason, which, from his point of view, was a good one: "We are fond of fighting and cattle-stealing, and if teachers come they will tell us that all this is wrong." The gospel is at war with sin everywhere, and that is the reason why men do not welcome it.

The Independent of August 11 has an editorial article on "Kahuna Terrorism in Hawaii." The brutal murder of four persons by command of a Hawaiian sorceress is not to be taken, however, as an indication of the ordinary condition of society at the Islands. From those who know what the Hawaiian *kahuna*, "medicine-man" (or woman), is and does, we learn that back of all apparent magic art and superstitious terrors is an element of sensuality, too gross and vile to be brought out in the testimonies given in the courts of law open to the general public. It cannot be described even in the most carefully guarded language. Heathenism has its strange and abnormal developments in abominably licentious and filthy practices. These are like similar abnormal outbreaks in Christian society, among people professedly seeking spiritual sanctification and personal purity; or like the licentious orgies of which some members of the English aristocracy have been recently accused, deliberately defiling the decencies, not to say the sanctities, of manhood and womanhood. For what was done in a lonely district on an island too sparsely settled to sustain even one regular religious organization, the Hawaiian people are not to be condemned in any wholesale fashion, any more than the institutions of New England are to be condemned for some shocking crimes perpetrated in some out-of-the-way district in a depopulated hill town. Superstition there is among the Hawaiians, prevalent and dominant, yet fostered by inbred sensuality rather than by religious delusions. There is also genuine piety, humble, intelligent, earnest, and actively aggressive, yet not brought so prominently into public notice as the wickedness which led to the crimes that have shocked the whole community at the Islands and attracted comment in other lands.

A STRIKING scene is reported by Rev. James Luke, of Old Calibar, how he and another missionary were sitting one day upon a mud settee when the natives led in a chief who looked as if he must have been a hundred years old. His skin was like parchment and his nails half an inch long; he was stone-blind and almost deaf. When his favorite slave shouted in his ear, "The white men salute you!" the queer old figure moved, his hands began to grope about, and seizing the hands of the missionary, he said, "White men, I don't know the day when I have not heard about your power and your learning. Why did you not come here sooner? You have come now and these eyes are too blind to see you, these ears are too deaf to hear you. If you have any message, take it to the young men; you are too late for me."

A FRIEND of missions in the Interior desires us to call attention to the fact that postage on printed matter to nearly all our missions is but one cent for two ounces. This friend suggests that as a book or magazine can be carried as cheaply to India or China and to most parts of Africa, as from one postoffice to another in the United States, many friends might brighten the days of our missionaries by frequently mailing to them fresh and valuable literature. The suggestion is certainly a good one.

The Independent of September 15 gave a large number of interesting letters from missionaries of various boards, in all parts of the world, in response to an inquiry as to the character of the converts found in their several missions. There is a common belief that the converts are of low grade and faulty lives, and many readers will probably be surprised at the almost unanimous testimony of these writers as to the fidelity and genuine Christian character of the great body of those who have turned from idols to the Christian faith. We are reminded of the testimony publicly given many years since by a Unitarian minister of Boston, who had spent much time at the Hawaiian Islands, when asked in regard to the quality of the Hawaiian converts to Christianity. He replied in substance that, knowing them well and having seen them in their homes as well as in the marketplace and in church, he was sorry to say that they were not such Christians as they ought to be, for, taking them all in all, he did not think they were *very much above* the average of professing Christians in New England.

THE recent intelligence from Uganda confirms the impression we have previously expressed, that there is no just ground for the charges made by the French priests against the Protestant Christians. A letter from Bishop Tucker, at Mombasa, declares that the contentions resulting in war were not of a religious, but rather of a political, character. He says: "In Uganda you scarcely ever hear the fundamental differences between Roman Catholicism and Protestantism spoken about. The fact is, the war in Uganda is simply and solely a struggle between two political parties for the possession of supreme power. The terms Protestants and Roman Catholics, which at one time distinguished the two parties, have, since the advent of the Imperial British East Africa Company, given place to the terms French and English. In January last the question at issue was simply this, Shall Uganda be ruled by England, through the Company, or by the French priests, through Mwanga?" The conflict of January 24 settled this question by the complete defeat of the latter. But the question now is, Will England hold what she has secured, or will she withdraw? Bishop Tucker and Captain Lugard unite in remonstrating against the abandonment of Uganda. Such abandonment means the revival of the slave-trade and the probable sacrifice of the lives of the missionaries, not merely the English but the French; for if the British East Africa Company evacuates the region, the French cannot resist the Arab forces. On September 23 an interview was granted by the Earl of Rosebery, the new Secretary of State for Foreign Affairs, to a deputation of the Church Missionary Society, at which the government was asked to take immediate steps to render British occupation in Uganda permanent and secure. Lord Rosebery, in his reply, admitted the gravity of the situation and promised that

he and his associates would consider the matter most carefully. On September 30 the government addressed a letter to the Imperial East Africa Company, which, while it affords no ground for anticipating permanent aid, still offers to assist the Company by pecuniary contributions toward the cost of prolonging the occupation for three months. The ostensible ground for this proposal is to facilitate the safe evacuation by the Company, but inasmuch as the Company can as safely depart in January as in March, the proposal seems to indicate that, while the government promises nothing, the door is left open for further consideration and for the devising of new plans either by the individuals or by the East Africa Company, or by the government itself. It is certainly to be hoped that this delay may avail in some way in averting what would otherwise be a calamity. The case is very different now from what it was before the East Africa Company entered Uganda. In the early days the missionaries and those who chose to follow their teachings were safe without any government interference. Now that the British, through the East Africa Company, have undertaken to guarantee order and defend British subjects, there will be, in case of withdrawal, most serious complications with the natives. The English press seems to be much interested in the discussion which is going on as to what shall be done, and Mr. Henry M. Stanley and Mr. Mountenay-Jephson, Mr. Stanley's able lieutenant, have stated the case very forcibly in *The London Times*, showing how necessary it is for British prestige throughout Africa that the present position at Uganda be maintained. With the political aspects of this case we here have nothing to do, but in view of its bearings on the work of Christ in Africa we are profoundly interested in the matter.

REV. WILLIAM W. HOWLAND, OF CEYLON.

BY REV. R. C. HASTINGS.

THE mails bring the sad, though not wholly unexpected, tidings of "Father" Howland's translation, on August 26, to his heavenly home. He was born in West Brookfield, Mass., February 25, 1817, and was in his seventy-sixth year when called for higher service. A graduate of Amherst College and Union Seminary, he sailed for the mission field in 1844. For nearly fifty years he has labored among the Tamils of North Ceylon, and now rests from his labors. His last visit to the United States was in 1861, when his health was such that there were grave doubts as to the advisability of his returning to the mission field. But he was one who believed it wrong recklessly to throw away life, and so by careful attention to the laws of health his career of usefulness was prolonged far beyond the expectations of his friends.

"Father Howland," as he was generally called both by foreigners and natives, was an indefatigable worker. Never idle, he was constantly sowing the precious seed. Even when taking his morning and evening exercise, opportunities were sought for speaking "a word in season." Especially was he ready to help and to advise the native pastor and teacher, and they of all others will feel his death most keenly. He deemed it important that they should be well-grounded in the doctrines of the Bible. Having very little sympathy for those who entertained loose views of inspiration, he was never weary of emphasizing the fact that the Bible — the whole of it — was the Word of God. Every house in his district

was furnished with a copy of the Bible or New Testament, or at least a portion of Scripture. He was a firm believer in the efficacy of God's Word, and in his visits to the villages would take pains to inquire what use had been made of it. For some years past he served as chairman of the local Bible Society, composed of men from the three evangelical missions laboring in North Ceylon, and in him the society loses a warm and true friend.

It greatly troubled him because so many still remained unsaved. His eyes filled as he said one day: "When I look around me and see the multitudes



living and dying unsaved, my heart sinks within me." A week or two before his death, he summoned to his bedside several of those who in his earlier days of mission service had professed their faith in Christ, but who since had relapsed into heathenism, and pleaded with them to return to God, exacting the promise from each one to meet him in heaven. His dearest wish was for the salvation of heathen Jaffna. He cared not for personal fame. Unselfish, humble, tender, and sympathetic, with no ambition to be known and spoken well of in the world, he lived to honor his Master and to spend nearly half a century in earnest, faithful service for him.

Father Howland was especially interested in the young, never failing to help them by his counsel and loving words. When attending the closing exercises at the Boarding Schools, he was always ready to speak a few ringing words especially appropriate to the occasion. He was exceedingly tender-hearted. Generous in his gifts to the Lord's work, he never refused to render assistance in cases of need that might come up unexpectedly. The poor in his district could always depend upon his assistance and sympathy.

In his death the Jaffna Mission has lost its oldest missionary. For over fifteen years he has been in charge of Oodoville and the Female Boarding School at that station, and his loss will be deeply felt. The foreign force is greatly weakened, and the call comes loud and clear for reinforcements. Such men are needed everywhere in the mission field — men of earnest piety — men of sound views — men filled with the Holy Ghost, whose lives as well as words shall preach the gospel of Christ.

THE JOY OF CHRIST IN THE WORLD'S REDEMPTION.

BY REV. N. G. CLARK, D.D., FOREIGN SECRETARY.

[A Paper from the Prudential Committee, presented at the Annual Meeting of the American Board, at Chicago, October 5, 1892.]

“To know God and to be a man,” said Jacobi, “are one, just as not to know God and to be an animal are one.” This is the last word of philosophy — whether we consider man's original endowment or his subsequent development. Man is a spirit, not a thing; a spirit by original creation through the inbreathing of the Spirit of God, and “the inspiration of the Almighty giveth him understanding;” not a thing of nature, of natural development, subject to the laws of cause and effect, the last in an ascending series. His body, the crowning work of physical creation, is of nature, but not the indwelling soul.

The profoundest philosophy of the ancient world found expression in the words of the Psalmist, inspired from above, as, catching a glimpse of eternal realities, he exclaimed: “When I consider thy heavens, the work of thy fingers, the moon and the stars, which thou hast ordained; what is man, that thou art mindful of him, and the son of man, that thou visitest him?” and, in response to his own question, “Thou hast made him a little lower than the angels [or, as in the revision, “a little lower than God”], and hast crowned him with glory and honour; thou madest him to have dominion over the works of thy hands.” It is such a being,— with such endowments and possibilities of character; fallen into sin, under the bondage of evil, and exposed to an environment of influences that only intensify the bondage in which he is held,—it is such a being that is the object of the redemptive work, to disenthral and to restore to the liberty and blessedness of the children of God.

The biblical conception of man infinitely outreaches the highest conception of human thought. Philosophy and science, justly proud of their splendid achievements in the lower realm of nature, would measure man by what he is in his fallen condition, in the moral degradation of his high spiritual faculties. Yet, even so, though to a distempered imagination, “this brave o’erhanging firmament, this majestical roof fretted with golden fire, might appear no other than a foul and pestilent congregation of vapors,” yet to a thoughtful mind, “what a piece of work is man; how noble in reason; how infinite in faculties, in form and moving how express and admirable; in action how like an angel; in apprehension how like a god!” And then the elect souls of the world, in all the ages,—Plato and Paul, Augustine and Luther, Milton and John

Howe, Jonathan Edwards, Theodore Woolsey and Mark Hopkins, — how do these, like mountain summits touched by the first rays of the morning sun, give us glimpses of man's intellectual and spiritual endowment and of the vast possibilities of character and attainment yet to be, when the work of Christ shall be consummated! Nothing is more suggestive of the character of man as a spiritual being than the term "elder brother" as applied to Christ, with the added fact that he was pleased to take upon himself our nature on his coming into the world. This nature with all its limitations was yet adequate to his necessities in the expression of the profoundest thought and the liveliest sympathy with mankind. It was only a spiritual being of the grandest possibilities that was capable of such a revelation of God, and of receiving the new life that was to enter into humanity as a regenerating force — the divine leaven that was to permeate and control every form of human activity.

It is only as we thus endeavor to realize the original endowment of man and the capabilities of his spiritual being that he becomes worth redeeming; that we can conceive of the divine interest in his welfare; that we can understand how our Lord should instruct us to say "Our Father," thus suggesting our kinship with him and the reasons that influenced him to undertake our recovery from sin and ruin.

The remark has been credited to Plato that the world will have an end when, by divine permutation, all that is in man has been developed, as it would be unworthy of the Deity to repeat anything. Accepting the suggestion, how vast the work that is to reach all races and climes and illustrate to the multitudinous population of the earth the triumphs of grace in the spiritual transformations accomplished, and the infinite possibilities of redeemed souls!

This is the work that our Lord Jesus Christ, with whom is "all power in heaven and in earth," has undertaken; and it will be accomplished. Its vastness, its difficulty, the imperfect character of his followers and would-be colaborers, the slowness with which the work moves, the occasional reaction — these considerations at times stagger our faith; but on a broader view, as we note the steady advance of Christian thought, of Christian ideas entering into the life of the nations, quietly overcoming the abuses of power, changing the spirit of social institutions, and bringing in the ripe fruits of Christian culture and civilization ever more and more widely — we must recognize that the relations of time have little to do with the movements of divine providence and grace — whether a thousand years or one day, as we reckon time. It is not strange that the traveler visiting the great capitals of Europe and becoming acquainted with the prevailing forms of error and the materialistic trend of life, from the lowest to the highest ranks, and noting the weakness of the Christian Church in its most favorable condition, should be tempted to despair of the ultimate triumph of the gospel — still more as he looks beyond to the millions of Asia and Africa groping in the darkness and degradation of heathenism. Yet to men like Judson the result is as sure as are the promises of God. Faith becomes "the substance of things hoped for" and, illumined by the Spirit of God, "the evidence of things not seen." We walk by faith, not by sight. Yet it is given to us to see changes wrought in the course of history, in the social and moral elevation of the nations that have accepted even imperfectly the gospel of Christ, which can be accounted for only as due to the new life that has come into the world. Contrast the England of the fourteenth century with the England of to-day. What but Christianity has made this little island in the northwest of Europe such a centre of life and power among the nations of the earth, and the ruler of half the world? What else has made these United States what they are? What else has made the English language the storehouse of the best thought of mankind and a dominant agency in the onward march of Christian civilization the world over?

But we will not trespass on ground already covered by so many others, and nowhere

more satisfactorily than in a recent masterly argument to show the divine origin of Christianity by its historical effects. More and more it becomes evident that the history of the world is the history of redemption — not simply as a spiritual work, though this is ever the supreme and all-controlling interest, but the redemption of all the powers and faculties with which man is endowed. At present “the whole creation groaneth and travaileth together” in bondage, waiting “for the manifestation of the sons of God,” when it too shall be redeemed, and science and art and philosophy shall lay their tributes at the feet of Christ. Hence no true progress in any department of human effort, no achievement in art or literature but has its place in the all-embracing movement of the ages. What a picture may thus be presented to the spiritual universe of God of the wondrous results of the Redeemer's work, of the triumphs of truth and righteousness over sin and error! What new ascriptions of joyful praise to “him that sitteth upon the throne and to the Lamb for evermore”!

There can be no failure with Christ as Leader. Delays may occur at various points through the lack of zeal and consecration of those whom he is pleased to use as his agents. We are never straitened in him, but in ourselves.

The object is worthy of our Lord, and “for the joy set before him” in the sublime enterprise he was ready to limit himself to the conditions of a human life; to submit to the greatest indignities, despising the shame.

Some suggestion of this joy in his work is given in the revelation to us of the “joy in the presence of the angels of God over one sinner that repenteth” — over one soul released from its bondage and restored to its heavenly estate. The full significance of the fact in its eternal consequences thrills their hearts with gladness. Something of this joy is known to the Christian teacher as some pupil, the special object of prayer and effort, enters on a new life; to the pastor, as he finds response to his labors in the changed lives and character of his people; to the missionary of the cross, as he sees Christian homes and Christian institutions established among a people hitherto living in the darkness of heathenism. Something of this joy is the privilege of every child of God, as a fellow-laborer with him in the great redemptive work. This joy has at times stirred the great assemblies of this Board, while listening to men like John Scudder, David T. Stoddard, and Titus Coan as they have set forth the triumphs of the gospel in their several fields, and have been lifted to higher levels of thought by the grand conceptions and visions of the coming glory.

Of all the assemblies of Christian men and women the world over, it is fitting that we of the American Board should enter into this joy of our Lord, and that memories of spiritual uplifting at these meetings should be among the most precious memories of our lives.

But what is all this, what can be all this, to the joy of our Lord in the redemption of the world; of the countless millions of the human race out of every nation, kindred, and tongue, and in the ultimate triumph of his kingdom on the earth, when Christian institutions shall be the common possession of all the children of men, when all that is best and worthiest in human character shall have been realized, when childhood shall be nurtured in the midst of sweet controlling spiritual influences on every hand, and even the laws of heredity and environment tend to the more perfect development of all the powers of the human mind and to the realization of the holiest aspirations of renewed souls! Truly a new heaven and a new earth!

He that wept over Jerusalem and its impending doom, he that showed his loving sympathy with every form of human suffering and sorrow, what must be his joy over a world redeemed and made blessed in his love!

What a motive is here set before us for effort, for sacrifice, for prayer and renewed consecration, that we may be sharers in his work, partakers of his joy! May this joy be our inspiration and strength!

THE FELLOWSHIP OF THE AMERICAN BOARD WITH THE CHURCHES: AN HISTORIC STATEMENT.

BY REV. E. K. ALDEN, D.D., HOME SECRETARY.

[A paper from the Prudential Committee, presented at the Annual Meeting of the American Board, at Chicago, October 5, 1892.]

ALL great movements in the Kingdom of God on earth start from germs implanted by the Divine Spirit in individual souls.

THE FORMATION OF THE AMERICAN BOARD.

This was the origin of each of those benevolent societies, more than ten in number, which sprang up in rapid succession on both sides of the Atlantic, beginning at Kettering, England, one hundred years ago this week, October 2, 1792, with William Carey, Andrew Fuller, and their associates, and including what took place at Bradford, Mass., June 29, 1810. It is to the honor of the Massachusetts General Association, at that time an exclusively clerical body, that, then and there, it instituted what it was pleased to call "a Board of Commissioners for Foreign Missions for the purpose of devising ways and means, and adopting and prosecuting measures for the spread of the Gospel in heathen lands." There were present at this meeting twenty-one voting members, eighteen from Massachusetts, two from Connecticut, and one from New Hampshire, associated in counsel with seven honorary members, of whom four were from "the Divinity College" at Andover and two from the "Presbyterian Communion" of New Hampshire. It was a unique, anomalous affair, when looked at from the human side, as much so as that which took place nearly eighteen hundred years before at Antioch in Syria, and under the same divine superintendence. Nine men were elected as Commissioners, four from Connecticut and five from Massachusetts, four of them laymen and five clergymen; and to this "Board of Commissioners" thus instituted, these twenty-eight ministers commended the "four young gentlemen members of the Divinity College" who had declared in their written statement "that their minds [had] been long impressed with the duty and the importance of personally attempting a mission to the heathen." A little more than two months later, September 5, these Commissioners, only five of the nine being present, having taken their seats around the parlor table of the parsonage at Farmington, Connecticut, prayerfully and deliberately accepted their sacred trust, not from man but from God, and without delay entered upon the consideration of broad plans for their world-wide work, instructing a sub-committee of three "to obtain the best information on the state of the unevangelized nations on the western and eastern continents and report" at a future meeting; also, "to correspond" upon the subject "with other missionary societies." It is one indication of the breadth of these plans in the minds of these thoughtful men that, having been constituted simply "a Board of Commissioners for Foreign Missions" without other designation, they immediately designated themselves in the first article of their Constitution, not "The Massachusetts Board" nor "The Massachusetts and Connecticut Board"; not the "New England Board" nor "The New England and New York Board"; not the "Congregational Board" nor the "Congregational and Presbyterian Board"; but the "American Board of Commissioners for Foreign Missions." "By this name and style," these are their own words, "the Board shall be known." They felt that they were inaugurating not a local, nor partisan, nor sectarian, but a broad *American* movement, one which might perhaps include all Christians of every name, "for propagating the Gospel," as they express it in their second article, "among those who are destitute of the knowledge of Christianity." To this Constitution they signed their five names, and sent it forth to

the world. There those five names in the order of their signature, "John Treadwell, Joseph Lyman, Samuel Spring, Calvin Chapin, Samuel Worcester" stand upon the records of that memorable meeting at Farmington, in company with the names, also in the order of their signature, of the "four young gentlemen members of the Divinity College," "Adoniram Judson, Jr., Samuel Nott, Jr., Samuel J. Mills, Samuel Newell" who subscribed the statement, copied in full on the same records, that they were "impressed with the duty of *personally* attempting a mission to the heathen." Those nine names upon the records of the first meeting of the American Board declared for all coming time the origin of this great movement of the century, that it was the Spirit of God operating upon a few individual souls.

ITS CLOSE FELLOWSHIP WITH THE CHURCHES.

But now came a second stage in the movement. These five men, having written out in their first report the story of the formation of their new organization, sent forth with it a fervent appeal, addressed, as they expressed it, not "To the churches," not "To the ministry," but "*To the Christian Public*," including of course churches and ministry, but broader than either or both, the entire Christian community, persons of every age and every name. And upon this idea they continued to act, closing each annual report during several successive years with a similarly earnest appeal addressed to the same broad constituency. It was like the call of the gospel, "Whosoever will" let him unite with us in this blessed work of proclaiming Christ to the heathen world. These appeals, however, soon began to emphasize the call, as expressed in the third annual report, "To the Clergy, the revered Pastors of the American churches," urging them to become voluntary agents in their own congregations and neighborhoods, by communicating missionary intelligence, by forming auxiliary associations, and by soliciting contributions both from individuals and auxiliaries. This was one of the most successful methods by which from the first the American Board cultivated a close fellowship with the churches. And a large number of churches responded, through their pastors, through pledged subscribers, through the formation of auxiliary societies, some of them representing men alone, some of them women alone, some of them children alone, and some of them all classes in the congregation. Soon special attention was called to the Missionary Concert of Prayer, to be held upon the first Monday of each month, which became one of the most cherished meetings of the churches as such, and which was almost invariably brought to a climax by a freewill offering at its close.

It is worthy of note, in this connection, that five days after the American Board was incorporated upon June 20, 1812, the General Association of Massachusetts put on record their approval of this action in the following terms: "Voted, that the measures adopted by the American Board of Commissioners for Foreign Missions in procuring the act of incorporation for securing its funds, and in the Commencement of Missions, meet the entire approbation of this body." At the same meeting the report of the Board for the previous year was presented which closes in the following words: "This communication from the Board of Commissioners for Foreign Missions is respectfully submitted to the General Association of Connecticut and to the General Association of Massachusetts Proper, with an earnest request that the exertions of these venerable bodies may be continued, and that their prayers may ascend in unison with those of this Board to the Great Head of the Church, that he would give his blessing to the humble endeavors of his servants and open an effectual door for the spread of the Gospel, until all the nations of the Earth shall embrace his truth, and be made the partakers of his great Salvation."

At the next meeting of the Board, held September 16, 1812, this spirit of fellowship with the churches was again expressed in the following action: "Voted, that the Prudential Committee annually transmit a copy of the doings of the Board to the General

Association of New Hampshire, the General Convention of Congregationalists and Presbyterians in Vermont, the General Association of Massachusetts Proper, the General Association of Connecticut, and the General Assembly of the Presbyterian Church in the United States."

This relation of the Board to the churches thus became a power from the beginning of its history and has been warmly cherished, on both sides, from that day to this. It was manifested not merely in the auxiliary associations of single congregations, numbering in 1835 about 1,600, but in the larger circles of county and neighborhood auxiliaries, some of which had a notable history for a long period. In some cases churches themselves in an official way became identified with the American Board by formally accepting it as the authorized agent of the church in carrying forward its missionary work among unevangelized peoples, and when they took up their monthly or annual contributions they felt that they were, in a manner which could not be misunderstood, depositing their votes in the interest of the one cause dear to them all—even the children being trained from their early years to put in with their own hands their own consecrated gifts. The same idea pervaded other churches and congregations which, though they did not formally recognize their relation to their cherished Missionary Society, did so practically. Indeed this became the well-understood Congregational method of carrying forward all their benevolent and philanthropic enterprises; and it was emphatically so in their relations to the American Board. Probably no churches anywhere of any denominational name have been more loyal and hearty in the support of what they have felt was their own missionary organization than the churches which have regarded themselves as the constituency of the American Board; and this fact the Board itself has gratefully recognized throughout its entire history. Hence, it has frequently asked the question, "How can a closer and more efficient fellowship between the churches and the Board be secured?"

A CLOSER FELLOWSHIP CULTIVATED.

This is the practical inquiry to which a succession of replies has been made along our history. Some of these replies let us briefly notice.

I.

In the selection of Corporate Members special attention has been given to the relation of these members to the churches. One third were to be "respectable clergymen," usually pastors of churches; one third were to be "respectable laymen," usually those who were supposed to be influential with the churches, many of them church officers; and the remaining third "characters of the same description whether clergymen or laymen," but all having similar relations to the churches. The first nine men selected by those twenty-one ministers who constituted the voting members of the Massachusetts General Association were representative men as related to the body which has continued—the four laymen, Governor Treadwell and General Jedediah Huntington, of Connecticut, Samuel H. Walley and William Bartlett, of Massachusetts, well-known business and public-spirited men of large influence; the five clergymen, President Timothy Dwight and Calvin Chapin, of Connecticut, Samuel Spring, Samuel Worcester, and Joseph Lyman, of Massachusetts,—Samuel Spring and Samuel Worcester being the two men who had planned the new organization on their ride together from Andover to Bradford on their way to the Bradford Meeting.

No one acquainted with the pastorate and membership of the churches can look over the list of the Corporate Members of the Board, from that day to this, without being impressed with the fact that these men honorably represent the churches and educational institutions of our constituency and must carry with them an acknowledged

weight of influence in all their counsels. The gradual increase of number in the Corporate membership from nine to two hundred and fifty, and the enlarging area they represent from Massachusetts and Connecticut to all the New England, Middle, Western, and nearly all the Southern States, has been in the same interest, the better to represent and to influence the churches throughout the land. This matter was taken into careful consideration at the Annual Meeting in 1863, by the appointment of a special committee, Dr. Leonard Bacon, chairman,¹ to recommend, if they thought it advisable, "rules concerning the election of Corporate Members," who presented an elaborate report in 1864, followed by another careful paper from the Prudential Committee presented by Secretary Wood in 1865, which culminated in the definite action of the following year. This was the meeting, in 1866, at which the following preamble was adopted:—

"Whereas membership in this Corporation is not an honor merely to be conferred on men distinguished by position, by learning and genius, or by civil and ecclesiastical influence, but is a trust which cannot be discharged without labor and sacrifice; therefore every man elected to membership, if he accept and retain the trust, shall be considered as pledged to perform its duties and expected to be a constant attendant at the meetings of the Board for business whenever such attendance is reasonably practicable."

The following rules were also adopted:—

"In supplying deficiencies or filling vacancies, regard shall be had to a distribution of members among the several States, in some proportion to the contributions from the States. . . .

"At each Annual Meeting a committee of seven on new members shall be appointed by the President, whose duty it shall be to recommend to the meeting next ensuing the names of persons deemed suitable for election as Corporate Members."

This latter rule was in the interest of careful inquiry and selection by a committee, which has always been made up of both laymen and clergymen from different sections of the land who have the opportunity of consulting whomsoever they may judge to be well informed as counselors, including not only individuals, but also, if they choose, churches and conferences representing those sections from which the membership is to be selected. A few years later, in 1875, this rule was so amended as to provide that three of this committee shall have served in the same capacity the previous year. To this standing committee of seven all churches and all conferences of churches, as well as individuals, may, if they choose, recommend at any time during the previous year any individuals whose names they may desire to have presented for nomination. The appointment of this committee of seven was certainly a thoughtful provision in the interest alike of the churches and of the Board to secure, with the largest opportunity for nomination, the wisest possible representation for Corporate membership.

II.

But while it was agreed that the Corporate membership in order to be most efficient and most truly representative of the entire constituency must necessarily be a somewhat limited body, it was felt that something further was desirable in order to bring the churches through their pastors and individual members into a more intimate fellowship. This was what led to a somewhat unique feature introduced in 1821, namely, the arrangement for an honorary membership by which churches or individuals by the contribution of fifty dollars might give to their pastors the privilege of entering into the deliberations of the Corporate Members on equal terms, in attendance on the Annual Meetings, in joining in discussions and in business of every kind, with the exception

¹ This Committee consisted of "Leonard Bacon, D.D., Seth Sweetser, D.D., Judge William Strong, Asa D. Smith, D.D., Frederick Starr, Esq., Rev. Thornton A. Mills, and John Kingsbury, Esq."

of the vote, which for reasons already implied was retained in the hands of the Corporate Members. Any individual, not a clergyman, could also receive the same privilege by the payment of one hundred dollars. This action in a few years largely changed the character of the annual business meetings. Instead of a small company of men, five in 1810, seven in 1811, nine in 1812, eleven in 1813, and so on, gathered around a table in a private parlor, as was the case at six meetings, or in a small lecture-room, as was the case at nine meetings, talking over in a quiet way the important interests committed to them, another company assembled with them, beginning with two or three, but soon multiplying five, ten, twenty fold beyond the Corporate membership, many of them men of equal or superior ability with equal or larger missionary intelligence. The result has been that the annual business of the Board has since been transacted in the midst of a thronged and intensely interested popular assembly, filling to overflowing the largest and most commodious churches and halls. This change of method has made what has sometimes been called a "close corporation," one of the freest and most popular assemblies anywhere gathered, representing the ministers and members of the churches over the entire land, and responsive to the wishes of this broad constituency.

III.

Another somewhat unique feature of the constitution of this organization should be mentioned. It was so formed, as already intimated, that it could gather in all earnest Christians and churches of whatever denominational name, so that they could harmoniously and efficiently coöperate; and yet if any of these Christians or churches desired for any reason to withdraw in order to form what they regarded more efficient organizations or to unite with such organizations already formed, this could be done without friction and with kindly feelings on both sides. Most heartily did the American Board welcome Presbyterians of different names who desired to be associated with them, whether represented by individuals or churches or ecclesiastical bodies, and most successfully and pleasantly did they thus coöperate for years. But when the Old School Presbyterian churches preferred to carry on their missionary work along their own ecclesiastical lines in 1838, and the Dutch Reformed Church, as it was then called, had the same feeling in 1866, and the New School Presbyterian churches adopted the same method in 1870, these changes were all adjusted pleasantly and efficiently for all affected thereby, with only fraternal thoughts and wishes on both sides; and the original organization continued along its honorable way with the constituency which remained, more earnest and successful than ever, retaining among its constituency at home and its missionaries abroad, from the bodies which had retired, some of its ablest and warmest friends and supporters. The remarkable "strength and beauty" of this organization cannot be understood unless this fact is emphasized.

The Board is so constituted that it needs no organic change when Christians or churches of any name desire, temporarily or permanently, to coöperate with it, and no organic change, if for any reason they choose to retire. It has been so from the beginning, it is so to-day, it will probably so continue. One of the three largest individual contributors to the American Board during the past year was from the Reformed Church, and when the contribution was sent to our treasury its generous donor quietly intimated that there was more to follow. Some of the most liberal gifts during several recent years were from Presbyterian sources; and a considerable proportion of our missionary force is from the same noble company of Christ's disciples. One of our devoted young missionaries, stationed in China, is from the Reformed Episcopal Church, in whose ordination one of the Secretaries of this Board assisted, and he is supported in part, and we expect will be in full, by churches from that earnest evangelical body. The Congregational churches of Canada have a special and

interesting relation to the American Board through their own missionaries at select stations in their chosen mission field in West Central Africa, as well as through systematic increasing gifts. One of the Presbyterian churches of the same Dominion is one of our most regular and liberal supporters, its Christian Endeavor Society alone having assumed as something additional to the ordinary church contributions the support of one of their own Canada missionaries in Japan. Methodists, Baptists, Episcopalians, and Presbyterians (of various names) are all found with Congregationalists in happy and delightful fellowship on several of our mission fields, and contributions from the same sources flow gently and peacefully into our common treasury, even as their prayers mingle and go up together as incense before the throne. Be this power or weakness, be it honor or dishonor, be it wise or otherwise, it abides a fact — some would say, a blessed fact. It was so to some degree, from the beginning, and it has so continued through the more than fourscore years of its eventful history. Who knows, amid the changes which are sure to come, in the not distant future, with more than one or two of our ecclesiastical organizations, what a position of enlarged and efficient power this justly revered missionary organization, the beautiful mother of so many beautiful daughters, may yet occupy?

IV.

But there is one body of Christians to whom in a very special manner this missionary trust is committed. This fact was emphasized at the Annual Meeting in 1871 — the year succeeding the reunion of the Presbyterian churches and the withdrawal thereupon of a large part of the Presbyterian constituency of the American Board — by the presentation of a special paper in behalf of the Prudential Committee, prepared by Secretary Treat, entitled “The Duty of American Congregationalists to Foreign Missions.” It was a significant and timely paper, presenting the extraordinary claims of the American Board upon Congregational churches by the following considerations: (1) By what these churches owe to the memory of their founders; (2) by what they owe to their own missionary history; (3) by what they owe to their polity; (4) by what they owe to their denominational necessities, and (5) by what they owe to Him who has made them what they are. The paper closed with a fervent appeal to “the 3,000 churches which trace their ancestry straight to Massachusetts Bay,” and asked “that in the strength of Him who has always been with them, they will prove themselves worthy of their great inheritance.” This paper was unanimously approved by the American Board, October 4. Forty-four days after, November 17, 1871, these Congregational churches, thus fervently addressed, organized themselves, through their appointed delegates for the first time in their history, into a denominational body, and having taken the name of “The National Council of the Congregational Churches of the United States” unanimously selected the American Board as their approved agent for carrying on their broad foreign missionary work, and so commended it to the churches. Such was the prompt and hearty response of the Congregational churches of the United States to the appeal of the American Board. And so has it continued during the twenty-one years which have followed, the American Board having been officially represented with all the other Congregational Societies at every triennial convention and expecting so to be represented at the approaching meeting a few days hence. As stated by one of our own Corporate Members, who has also had official and important relations to the Congregational churches of the land (Dr. A. H. Quint): “Certainly no body ever existed more sensitive to the feelings and wishes of the churches than the American Board. . . . There is, I suppose, not a state organization in our land in which our churches have not deliberately selected and approved the corporation known as the American Board to be their executive and disbursing agent; and the same thing

has been done formally and actually by the churches in national council assembled to whom the Board reports every three years. The Board does, therefore, now, by as formal appointment as can be made directly, represent the Congregational churches of the United States." This fact, thus clearly stated, has been, and continues to be, gratefully recognized by the American Board in all its deliberations and activities, only asking from year to year how it may more efficiently and faithfully fulfil its trust.

V.

In this endeavor a special paper was prepared in behalf of the Prudential Committee and presented by Secretary Treat at the Annual Meeting held in Chicago in 1875, the paper raising the inquiry whether any change in "the organization of the Board" might promote "a closer fellowship with the churches."¹ Three reasons were given why all were agreed that any fundamental alteration of our present charter is undesirable: (1) on account of its historical value, (2) of its commercial value, and (3) of its value in securing uniformity of administration. These points having been well sustained, certain tentative suggestions were made without recommendation: (1) that a by-law might be adopted whereby, prior to the final vote on any question, an informal vote of the Honorary Members might be taken so that when the Corporate Members shall act definitively, they may do so with the knowledge of opinions and wishes expressed by those who deliberate with them; (2) that one half of the Corporate Members might be chosen on the nomination of our State Congregational bodies—the nominations to be (say) thrice the number of the vacancies, so that the election by the Board shall be substantial, not formal merely; (3) that all persons so nominated shall stand in all respects upon the same footing as the present members with the single qualification, perhaps, that a removal of any such member, from the State which he represents, shall be considered as *ipso facto* a resignation of his Corporate membership; and (4) that appropriate arrangements should be made for giving notice of vacancies so that they can be acted upon at the annual meetings of the State bodies. After full discussion, this paper with its suggestions was referred to a committee of seventeen² with instructions "to consider the whole matter in the light of the best wisdom of the constituency they will represent and report to the Board at its next Annual Meeting."

An elaborate report was presented by this committee of seventeen in 1876 giving reasons why the suggested changes seemed to them, after careful thought and inquiry, inexpedient; but adding recommendations (1) as to the increase of membership, (2) as to the appointment of certain committees, and (3) as to special efforts to be made to interest the ministers and churches of the Western States—these to receive an

¹ The first paragraph of this paper is as follows:—

"The Prudential Committee have decided, after careful deliberation, to call the attention of the Board to the nature of its organization and to submit to its wisdom the inquiry whether any modification is practicable and at the same time expedient. They bring forward this question, not because of any urgent demand for its consideration from the churches, nor because of any embarrassment which they have felt in administering the trust committed to them, but because there has been for many years an impression in some minds that a closer fellowship with the churches will make the organization more effective, and because the very absence of any pressure for a change makes it all the easier and safer to do whatever may seem desirable."

² The following persons were appointed that committee:—

"Dr. Wm. A. Stearns, of Massachusetts; Dr. A. D. Smith, of New Hampshire; Dr. Aldace Walker, of Vermont; Rev. Wm. H. Fenn, of Maine; Hon. A. C. Barstow, of Rhode Island; Hon. H. P. Haven, of Connecticut; Wm. H. Thompson, M.D., of New York; Samuel Holmes, Esq., of New Jersey; Dr. L. Whiting, of Pennsylvania; Rev. S. H. Lee, of Ohio; Rev. O. S. Dean, of Indiana; Dr. T. M. Post, of Missouri; Hon. Charles Walker, of Michigan; Rev. L. T. Chamberlain, of Illinois; Dr. A. L. Chapin, of Wisconsin; Dr. A. B. Robbins, of Iowa; and Rev. H. A. Stimson, of Minnesota."

increment in Corporate membership fifty per cent. more than they would be entitled to on the basis of contributions. These recommendations were adopted, one of them which provided "that three members of each of the committees to whom the reports of the several missions are to be referred be appointed by the President a year beforehand, that there may be a full and exact knowledge on the part of these committees of the field they report on," proving so unsatisfactory that three years after, in 1879, notice was given, according to the by-laws, that a motion to rescind would be made the next year, a motion which was then unanimously carried. So terminated for some years the consideration of any change in the selection of Corporate Members. But the subject of a closer fellowship with the churches has never ceased to occupy the thoughts and to enter into the plans and discussions both of the members of the Board and of representatives of the churches.

VI.

In this interest a special paper upon the mutual relations of the Board and the churches was prepared, in behalf of the Prudential Committee, and presented at the Annual Meeting in 1887; but other matters so occupied the time of that meeting that none of the special papers were read, though all were accepted in printed form and became a part of the report of the meeting.

VII.

The next year, 1888, a resolution was presented from the Business Committee and adopted "without dissenting vote" providing "That a committee of fifteen be appointed to consider the relation of the Board to the churches and individuals who make it their missionary agent, and the expediency, in view of the facts which they may ascertain, of securing a closer union between them, especially including the duty of the selection of Corporate Members; and that this committee be instructed to report what action, if any, they may deem wise in this direction, at a subsequent annual meeting of the Board." This committee¹ having reported in part the next year, 1889, recommending changes in the by-laws by which the President and Vice-President become thereafter *ex-officiis* members of the Prudential Committee, — a recommendation which was unanimously adopted, — presented their final report, which was accepted in 1890, stating the efforts they had made, with but partial success, to ascertain the views of pastors and churches, stating frankly the difference of opinion among members of the committee on the subject, and closing with the unanimous recommendation "that the committee be discharged, believing that whatever desire the churches or donors may entertain has not yet found sufficient expression to command at present any modification of our system."

In the meanwhile the subject has been before the public in the discussions of several local and State conferences, as well as through the press, calling forth various practical considerations. It seemed, therefore, to the Prudential Committee appropriate that this special paper should be presented in behalf of the Committee, not for the purpose of making any specific recommendation, but simply as an historic document which might be helpful to the Board in the further consideration of the subject. It may be appropriate in conclusion to suggest three inquiries: —

¹ This committee consisted of the following persons: —

"A. J. F. Behrends, D.D., E. W. Blatchford, Esq., A. H. Quint, D.D., F. A. Noble, D.D., President J. B. Angell, LL.D., Ralph Emerson, Esq., A. L. Williston, Esq., L. B. Ripley, Esq., S. B. Capen, Esq., George R. Leavitt, D.D., Hon. Royal C. Taft, C. F. Thwing, D.D., Rev. Charles R. Palmer, J. K. McLean, D.D., G. Henry Whitcomb, Esq."

THREE INQUIRIES.

1. Should not our special aim be to cherish as close a fellowship as possible *with each individual local church*, through its minister, officers, and members, including the Sunday-school, the Christian Endeavor Society, and its own missionary associations? Should not each church regard itself as practically an active auxiliary to its own distinctly recognized Foreign Missionary Society, calling out the loyalty of church members, old and young, men and women, to what the church as such properly regards as its own special trust? Should not every method of cultivating this direct relation be employed by receiving and communicating missionary intelligence, by circulating missionary literature, by the observance of the missionary concert of prayer, making it, if possible, the most interesting meeting of the month, and by hearty, systematic, and continuous freewill offerings?

Further, should not every church plan to be present, as often as possible, by some representative at the Annual Meetings of the Board? Should not a goodly number from each church, including the pastor, officers of the church, and superintendent of the Sunday-school, be made honorary members? Should not each church feel at liberty, and exercise the liberty, to suggest to the standing nominating committee of the American Board the names of any person or persons it may desire to have considered as candidates for Corporate Members? Why should there not be direct correspondence with the official representatives of the Board on any matters connected with the growth and welfare of its beloved Society? This is the pleasant relation now existing and cherished between many of our churches and their recognized missionary Board. Why should it not so be with many more? Will not the Society be thus reminded continuously that the churches, as such, are behind it, and will not the churches be led thus continuously to rejoice in the entire missionary work as their own? Why should not each new church thus begin from its very organization, and so train the young as they grow up, establishing thus a bond which will not be easily broken? Whatever else may be or may not be feasible for promoting this fellowship of the churches with the Board, may we not hope that, if the recognition of this relation *of each individual church* to its cherished Society is cultivated, all else needed will soon follow?

2. May not the cordiality of the relation of *local conferences, State conferences, and the National Council* be promoted by the selection on their part of persons to whom the cultivation of the missionary spirit shall be committed from year to year in each local or larger body, who shall see to it that the missionary work is emphasized in some interesting form at each meeting, so that Congregational conferences of every name shall be largely missionary conventions of growing power?

Why should not local and State conferences as well as individual churches feel at liberty, and exercise the liberty, to suggest names to the nominating committee of the Board for Corporate membership? And why should they not enter into direct correspondence with their Missionary Society, whenever they desire, making whatever suggestions may seem to them important, oftentimes encouraging to new and enlarged work both by word and gifts?

3. While we make the most of what we already hold in possession in our present organization and history, shall we not heartily accept *any well-considered new methods* so far as these may promote the efficiency of our missionary work? At all events, by all methods, old or new, let us push forward more energetically every year the work itself—the one sublime work, never so hopeful as to-day—the speedy proclamation of that “name which is above every name” to “every kindred and tongue and people and nation.” And may God add his blessing!

MISSIONARY QUALIFICATIONS.

BY REV. JUDSON SMITH, D.D., FOREIGN SECRETARY.

[A paper from the Prudential Committee, presented at the Annual Meeting of the American Board, at Chicago, October 5, 1892.]

IN a great and difficult undertaking it is quality which counts, not numbers. The 300 of Gideon's band achieved what the 32,000 from whom they were chosen could never have accomplished. Without the faith and persistence of Columbus, that expedition across unknown seas which just four centuries since broke the path to this new world and gave a shape to all later history had never been begun, or had paused midway. Garibaldi's call to those who were in love with famine and cold and wounds and death rallied an invincible band for Italy's deliverance. It is thus most natural that in the great enterprise of Foreign Missions the qualifications of those who conduct it should be matter of constant and most careful inquiry.

I. The importance of the question is obvious. In such an undertaking, where the office of the foreign laborer is so largely that of leadership and organization, the force and significance of the work depend mainly on the character and capacity of those who conduct it. History abounds in illustrations of the point. The beginnings of New England, so full of interest and momentous consequences, were shaped by a very small number of men and women who came hither from England during the reigns of the first two Stuarts. The swift collapse of the Second French Empire and the equally marvelous victory of the German force were due not so much to the superior numbers as to the superior quality of those who marched with the Prussian king. The patriot armies of the Revolution won victories from the mercenary troops opposed to them out of all proportion to their numbers or equipment. It has been well said: "When bayonets think, they become irresistible." And Joshua kindles the courage of Israel by the same thought, when he says: "One man of you shall chase a thousand." Now the small number of men and women who compose the missionary force on any of the fields where this work is in progress hold a like position of advantage, and in a plastic way lay their hands to movements of wide reach and lasting influence. It makes all the difference between success and failure, whether they are wisely or carelessly chosen.

1. This question touches the central factor of Christian Missions. It is usually the missionary that makes the mission, and not the reverse. The missionary comes before the Society which supports him. This is the historical order; and it is the natural order. Paul and Barnabas, moved by the common impulse that stirred the church at Antioch, and designated thereto by the Holy Ghost, went forth to Cyprus and Pisidia and Lycaonia and Cilicia with the message of the gospel. Patrick labored in Ireland without society, without associate, and determined the fortunes of a kingdom for centuries. The missionary purposes of Hall, Newell, and Judson preceded the American Board and the Missionary Union which assumed their support. When we think of the great missionary operations of these later years, there rise to our thoughts the names and deeds of Morrison and Moffat, of Williams and Patteson, of Riggs and Schauffler and Dwight, of Bagster and Pinkerton and Logan, and the noble army of godly men and women who have wrought with them. They are the ones who have given character to the missionary cause, who have vindicated its dignity, who have won to it the instinctive praise and reverence of the Christian world. We do not forget the wise and able men who have directed the great Mission Boards of Europe and America; we do not overlook the great army of ministers and people, men and women, whose prayers and gifts have brought to this cause increasing strength and success. But it is none of these, it is not all these combined, that have created the Foreign Missions of our day

and that have given to them their character and efficiency. That service we owe to the choice heroic souls who broke the path to pagan lands and set the example of a noble service and kindled the enthusiasm of the Christian world to the burning point.

"O small beginnings, ye are great and strong,
Based on a faithful heart and tireless brain;
Ye build the future fair, ye conquer wrong,
Ye earn the crown and wear it not in vain."

2. It must not be inferred from all this that a Missionary Society is a matter of no special importance. The relations of things ought to be clearly stated. The individual missionary goes to a service to which he feels himself impelled by the sentiment of Christian loyalty. He acts in obedience to the direct command of Christ, and discharges his own personal duty in that service. But this duty is a general one, and rests upon the whole body of Christian believers. It belongs to the Church to preach the gospel to every creature. The service must be rendered by individuals; and yet the responsibility rests upon all. Hence there is the most obvious propriety in the coöperation of the whole body of believers in this great work. Part of this duty may be performed by gifts, by sympathy, by prayers, and by counsel. And here is exactly the point where the call for the Mission Board emerges. It is the church coöperating with the individual missionary, helping to the common end, bringing whatever it can to reinforce the common cause. And the missionary is materially aided by these means. His call to the service is judged and approved by his brethren. His hands are set free from other calls for effective service by the supply of others' gifts. His plans are more wisely laid and more successfully wrought out through the counsel and suggestions of his brethren. And thus the whole body of believers, with all its diverse gifts and resources and mutually stimulating faith and zeal, moves to the work as one man, a sacred army, an invincible host. Naturally, as the work advances and new fields are occupied and new activities are developed, the significance of the individual diminishes while that of the sympathizing, coöperating, and counseling body increases. But it never ceases to be a question of radical and primary importance who shall carry on this great work, and how their number shall be reinforced.

The relation of these two forces is sometimes misconceived, and the function of the Society spoken of as an impertinence, or even as a tyranny. The natural and the customary relation is that of sympathy and helpfulness. The missionary and his work are the gainers by all the counsel and affectionate care of the Society; as the individual soldier is more effective for the organization of the army to which he belongs, for the sympathy and support of the nation that reinforces and controls the army. The wisdom of many is greater than the wisdom of one. It is the weight of the whole head that drives the axe's edge to the mark.

II. Let us now proceed to the main question: What qualifications are to be sought in those who engage in this service? A momentous question, not here to be answered exhaustively. Light may be gathered from the nature and aim of the work, while the history of the movement makes many things certain and plain.

It might at first be thought that since this service is one to which Christ summons his people, and since the individual missionary obeys a personal call, this fact of a special divine call constitutes the one single and sufficient qualification. If one hears this call, that proves that he is to engage in the service, and no further inquiry is to be made. But a little thought will modify this view. We are considering the qualifications for missionary service which a Mission Board may seek and expect to find. No one can restrain the individual from following out his convictions and serving God and his generation according to his own purpose. But when a Society coöperates, and the missionary desires and asks the approval and support of the Society, the situation is materially changed. It then becomes necessary that the supposed divine call be substan-

tiated, laid before the brethren for their approval, and subjected to reasonable and sufficient tests. It is possible that one may mistake his own wishes for the voice of God; and we must try the spirits. The service attempted is one in which many share, and it is needful to consider how different laborers will work together. It is also a varied service, calling for diversity of gifts; and it must be considered how this man will fit this place, in this station, and in this field. Some qualities are found in truly regenerated men and women which, as experience proves, totally unfit them for a share in a common enterprise. Physical conditions also need attention, since the demands of missionary service in most foreign lands are more severe than in the same sort of service at home. Mental equipment and religious faith and spiritual discernment must be considered, so that disappointments may be avoided and the common aims of those concerned in the enterprise be secured.

1. The first qualification we name is a clear and unquestioning conviction of the fundamental and characteristic doctrines of the gospel and of their competency to bring life and salvation to the pagan world. This is indispensable. The very object of missionary work is to preach the gospel, and to aid in establishing the institutions of the gospel, among those who have lost it or who never possessed it. There can be no genuine missionary work which does not look to these ends. The evangelization of a land and people has never been effected by education or deeds of philanthropy, by industrial arts or measures of government. It is wrought by the Spirit of God through the preaching of the gospel and the personal influence of the Christian life. No man can hopefully attempt this work who does not both know and love the gospel, who does not see and profoundly feel the danger and ruin of men without the gospel. And the gospel is not a mere phrase, or a sentiment, that may take any shape. It is the truth about Jesus Christ, the story of his august person, his marvelous birth and life and teachings, his death and glorious resurrection and everlasting reign. And this story is in the pages of Scripture and can be found nowhere else. What the pagan world needs, what the pagan nations do not know and are perishing in darkness and despair because they do not have it, is this gospel as it is preserved to us in the Word of God. This is what Christ bids his disciples preach to every creature, and this is the only message he has ever blessed. And at the sound of this good tidings the dead in every age have waked to life, and the lost nations have been redeemed.

Now the true missionary must clearly know and firmly believe this gospel, and be ready to teach it as the very truth of God come down from heaven, or he will not reach the hearts of men or move their wills. He may teach all other things with great skill; but that is of no avail: the pagan needs a *new heart* rather than new light. It is not merely an ignorant or undeveloped world to which the missionary goes; it is a *lost* world. And his one errand is to announce a divine Redeemer to men who are dying in their sins. If he wavers on this point, if he attempts to preach this glorious truth with mental reserves and exceptions, he will be but sounding brass and a clanging cymbal, and his efforts will be worse than in vain. If there is any reality in this work, if it is not all a great mistake, the missionary is dealing with the truth of God and with the eternal destinies of men; and he must be in solemn earnest, as one who stands between the living and the dead, whose words are freighted with eternal issues and with whom a mistake is fatal. In any teacher it is demanded that he be in clear possession of the subject he teaches; in the missionary the practical nature and bearing of the truths concerned give double emphasis to this demand. Let no one mistake the point. It is not reasonable to expect that young men, fresh from their studies, with little experience, will know all that they will come to know after years of service and spiritual growth. But it is reasonable to demand that they know the message they are to deliver, and that they believe it with all their hearts and preach it as the truth of the living God.

2. The missionary spirit is an indispensable qualification. This is a simple thing, a very real fact; not some intangible sentiment or fancy. Undoubtedly the first great missionary possessed and revealed this spirit. And what is more characteristic of Paul's life and labors than the zeal and uncalculating eagerness with which he threw himself into the work of preaching the gospel in Asia and Greece, and at Rome also? Of splendid natural gifts, with the best training his times could afford, he counted "all things as loss for the excellency of the knowledge of Christ Jesus," and determined to know nothing among the intellectual and haughty Greeks save Jesus Christ and him crucified.

This qualification is as needful now as in that age, in the last missionary as in the first. He must love his work and believe in it, and throw himself into it without reserve, and find all his satisfaction in seeing it thrive. And he must love his work for that which is central and characteristic in it, because it is a work of saving men from their sins and building a kingdom of faith on the ruins of Satan's power. This is the supreme quality in all really effective work. This drove St. Francis Xavier out through the East to India and Ceylon and China, and, in spite of frowning danger and inevitable death, made each onward step brighter and more glorious than the last. This fed the hope and nerved the strength and inspired the mind of Judson through the long night of waiting and imprisonment and the loss of his dearest ones, until the morning broke and Burma's salvation was begun.

This is more than intellectual gifts, important as they are; more than mental breadth and largeness of view, valuable as all must deem them. It is the conquering and crowning element in all successful missionary work. Livingstone is great in many respects; but the zeal for Christ's kingdom, the desire to see that blest dominion spread and fill the dark places of the earth and all the habitations of cruelty which shone through every day and every step of his eventful life — this is his highest crown, the secret of the unwasting reverence in which his memory is held by multitudes of Africa's sons as well as by the whole civilized world. This spirit is akin to that martyr spirit by which through two centuries of storm and night, of dread and death, the early Church traveled its patient, suffering, glorious path to the conquest of the old Roman world. Its power is as great to-day, and it is not wanting. Not once or twice do we hear from missionary life the sentiment which our beloved Logan once expressed: "They talk to me of sacrifices. I have made no sacrifices. My work has been a great privilege from first to last." Nothing short of this spirit will stand the stress which must come on all, when clouds thicken and the fruit of labor is deferred, and ingratitude is the response to years of loving toil.

If any say that this is only the Christian spirit, which all disciples are bound to cherish, we should perhaps not deny it. But it is clear that the missionary work lays a special demand on this spirit; and it is idle to send to this work any man who is not so deeply in earnest in his chosen work as to rise above every difficulty and delay, all opposition and persecution, and set against obstacles and hardships a patience which shall outlast them all. "It pleased him from whom are all things and by whom are all things, in bringing many sons to glory to make the captain of their salvation perfect through sufferings"; and "the disciple is not above his Master." The evangelization of the world is no holiday task, to be finished in a day without dust and heat. They who attempt it must follow their Lord and arm themselves with a patience and love like his, and fill up what remains of his sufferings, and for the joy that is set before them endure the cross, despising the shame. It is of such that the sainted Heber sings: —

They climbed the steep ascent of heaven
Through peril, toil, and pain;
O God, to us may grace be given
To follow in their train!

It is this spirit before which in due time every wall and obstacle shall go down over all the earth, as the sands and wrecks and refuse along the shore of a continent sink beneath the rising tide.

3. We mention next good mental powers and thorough education. Any fair recognition of the demands of missionary service reveals the reasonableness of this requirement. Note what tasks necessarily devolve on the missionary. He must acquire a ready command of the language of the people among whom he labors. Not infrequently he must reduce the language for the first time to written form, arrange the vocabulary, prepare the grammar, and thus in a sense create the elements of a new literature. Always translation of the Bible into the vernacular devolves on the missionary, a task of the greatest magnitude. The gospel must be preached in a foreign language, so that its truths shall be understood and its claims be felt by simple minds. Schools must be opened and manned for training native preachers and helpers, and a whole system of Christian education devised and administered. The selection of missionary centres so as to command strategic positions calls for special measures of judgment, breadth of view, and power of organization. Dealing with native chiefs and kings, with foreign and often hostile governments, is a necessary part of the missionary's duty, and demands the gifts of the statesman and diplomatist, and tests them all. The right treatment of false religions, skilful dealing with those who are involved in them, are matters which would task the greatest philosophers the world can furnish. The organization and wise development of native churches, with the manifold practical questions that grow out of these and are indissolubly connected with them, involve all the gifts and genius that have adorned the Episcopal office in mediæval and modern days. The missionary is the pioneer and leader, the instructor and pattern of a new order of things, and finds his resources drawn upon to the utmost, and cannot escape the call. The missionary force, thus, must of necessity be a picked force; every man a chosen man; the more capable, the more fully developed, the more richly furnished, the better.

Now it is obvious that in the main the men who are to meet these demands will be found in our colleges and theological seminaries. Nothing less than the balanced judgment, the quickened powers, the widened outlook which ordinarily come from such training are adequate to this work. Moses was furnished for his great office by being nourished as the son of Pharaoh's daughter, "learned in all the wisdom of the Egyptians, and mighty in words and in deeds." The leaders in the building of New England were trained in the great English universities, and were a winnowed host. The history of missions confirms this view. The men who have done the most work and the best work on the foreign mission field are those who have been well furnished intellectually, both by native gifts and by thorough training.

Missionary societies do wisely to keep to these high standards. Fifty men thoroughly trained will accomplish more than four times their number of indifferently furnished men. And what is needed is *leaders*; not the rank and file, which the native agency will furnish for their own great gain, but captains and generals; and these must be trained men. Exceptions are recognized, and due honor given to those who without this special equipment have labored unselfishly and not in vain. The point here urged is not to insist that a liberal education of itself will ensure good missionary service; but that any man who is naturally and spiritually fitted for this service will be more of a man, will possess greater resources, and will accomplish more by reason of such training. And the service demands and gives fullest scope to all the resources of mind and heart, of character and manners that can possibly be brought to it. It is impossible for the missionary to be too learned, too cultured, too eloquent, too versatile, too much of a scholar, a philosopher, a preacher, a statesman, or a gentleman, for the needs of his field and work. Granted the other radical quali-

cations, and he is all the more effective and useful for each increment of culture and personal power. Much has been done, much will still be done by men and women of deep consecration, whose intellectual power and furnishing have been but moderate; and their praise and reward are sure. But we do them no wrong, indeed we only say what they themselves would be quick to say, when we insist that, other things being equal, the greater the mental power and the higher the training of the missionary, the larger, more sustained, and fruitful is the service.

The question is sometimes raised whether the time has not come to introduce lay workers in large numbers into the missionary force. It is urged that in this day of open fields with vast populations accessible, the demand for missionaries outruns the probable, even the possible, supply of thoroughly trained, ordained laborers, and that in consequence there is no resource but to call in lay workers in great numbers. The urgency of the situation is obvious and conceded; the missionary force ought to be materially increased at once, to be doubled within the next five years. But the necessity or the expediency of calling in lay workers does not follow. Why should not the number of ordained laborers be greatly increased? Our colleges are full to overflowing with the choicest body of young men and women the sun ever shone upon. They are capable of this service; they are fitted for it; they can be won to it. Our theological seminaries can at once double the number they yearly train, if the men are found. And our young men and women will come if the Christian public feel that they ought to come. In truth, they *are* coming in unusual numbers; and we need only to foster and intensify the movement already begun, and the problem will be solved. The lay missionary will in the main do only such work as the native agency is prepared to do. And it is far better, less expensive, and more effective, to leave this work to the native Christians. The missionary should always be a leader, a trainer of others, taking the oversight of native helpers whenever these can be secured. While the evangelistic force in any country cannot well be too large, the leaders and directors need not be many. And this is precisely the office of the missionary. China is to be evangelized by converted Chinamen. The missionary force initiates the movement and gives it wise direction until the native forces suffice; and there its errand ends. This is the method of the early Church and of all successful missionary work. The activity and sense of responsibility of the native converts needs stimulus and constant development; it is a mistake for a missionary to do anything which a native Christian is able to do and can be persuaded to do. And so we must still approve the rule which demands the ablest and the best for missionary service, and makes thorough culture and mental power important qualifications for the foreign field.

4. A fourth qualification, which is of acknowledged importance, is somewhat difficult to define. It is practical in character, and may be designated as soundness of judgment, or good sense. It affects the whole man, his spiritual life, his mental operations, his social relations, his efficiency in counsel and in service. Its absence is quickly noted, and constitutes a defect which is fatal. Its presence often more than makes up for want of genius or invention, and more than compensates for brilliancy and fertility of suggestion by the steadiness and quiet force with which it works towards its ends. It yields to its possessor a sane and clear discernment of the aims and methods of missionary work; the ability to see and accept facts and adjust himself to them; readiness to appreciate his associates, native and foreign, and to coöperate with them in a sensible and hearty way; a sober realization of what is possible and of what is necessary, and the power of shaping his plans and efforts to them. This quality is perhaps in a special degree common among the people of this land, and goes far to make American missionaries, what thoughtful observers declare them to be, among the most practical and capable of all foreign laborers. And yet we cannot safely assume it to be always present; and it is needful to inquire for it, and a happy circumstance to find it. The

foreign missionary field is no place for a visionary or conceited or impracticable man. The natural difficulties of the work are so great, the inevitable friction is so intense, that it is highly inexpedient to introduce any avoidable weakness into the missionary body itself. The founders of Massachusetts came to these bleak shores for a definite purpose, and they could not afford to admit to their colony any elements that were likely to defeat that purpose. We may praise or chide their aims; but we must own the practical wisdom, even the necessity of their rigid exclusion of whatever was likely to defeat their end. Quaker and Anabaptist and Liberal might be of the best and noblest, and somewhere had their place and rights. But the colony of Massachusetts Bay was not planted for such as them, and they must be content to seek their fortunes outside its bounds. Even so it is wise that the missionary force should be spared the burden of uncongenial, ill-balanced, and trouble-breeding associates; and missionary societies should be spared the fruitless expense of sending them abroad.

We cannot pause to enumerate all the qualities which would make up an ideal missionary force. Nor is it needful. Enough has been said to show that certain qualifications are indispensable to success, that it is not every one who wishes to go abroad that can wisely be sent, and that it is demanded of Mission Boards that they look with care to the quality and equipment of the men and women they commission and support.

III. The service is kingly, its demands are high and strict, its work is the grandest man ever attempts, and its issue is as certain and glorious as the hopes of man and the promises of God. It is nothing less than the building of Christ's kingdom throughout the pagan and non-Christian world. The prophets and apostles, the martyrs and saints have wrought in it; the angels and all the heavenly host, with Gabriel and Michael, might well rejoice to attempt it. But it is not too high for men to render, since Christ summons them to the post. God makes no mistakes; and when he deals with men by his Spirit and grace, there is no service to which they are not equal. He called a Hebrew out of Mesopotamia and parted him from home and friends and taught him the high truths of heaven, and gave him an immortal name as the Father of the faithful. He took a young shepherd of Midian and set him before kings, made him the deliverer and lawgiver and ruler of his people, and wrote his name ineffaceably on the history of the world. When he wished to spread his kingdom in the earth he chose fisherman and publicans for his followers, and made them apostles and heroes, the founders of the Church, the teachers of the nations. When he would reform the corrupt and oppressive Church and inaugurate a new order of the ages, he took a Saxon monk, touched his heart and inspired his soul, and set him before princes to assert God's high claims and break the fetters which a thousand years had forged. When he would deliver England from a tyranny that threatened her ruin he raised up a Northamptonshire squire and gathered about him men of like fearless faith, and set the name of Cromwell and his Ironsides above the glory of Cæsar and his conquering legions. When he would arouse a sleeping Church to its neglected duty of preaching the gospel to the pagan world, he touched the heart and illumed the mind of a humble English preacher and made of Carey the inaugurator of an epoch, the leader of his Church, and an inspiring example to the century. And now, when a new era is dawning in missionary work, when the doors of opportunity swing wide in every land, his gifts and guidance will not fail. The men shall match the call and the hour; and they shall enter every open door, and around the wide world shall preach the name and reap the harvests of our God. And the song of victory shall be the eternal song of heaven: "Blessing and honour and glory and power be unto him that sitteth upon the throne, and unto the Lamb for ever and ever."

ANNUAL SURVEY OF THE WORK OF THE AMERICAN BOARD,
1891-92.

BY THE FOREIGN SECRETARIES, REV. N. G. CLARK, D.D., AND REV. JUDSON SMITH, D.D.

[Presented at the Annual Meeting of the American Board, at Chicago, October 4, 1892.]

THE PACIFIC ISLANDS, THE CHINESE EMPIRE, AFRICA, AND
ASIATIC TURKEY.

[Secretary Smith's Department.]

THIS portion of the Annual Survey gives a brief review of the year's work in the twelve missions of the Board which are under my care—two in the Pacific Islands, three in Africa, four in the Chinese empire, and three in Asiatic Turkey. The present force in these missions consists of 322 foreign laborers, 16 of whom have gone out for the first time this year, and of 1,194 native laborers engaged mainly as pastors, preachers, and teachers. Four missionaries in these fields have died within the year: Mrs. Sanders, of the West African Mission, one of the two first women to enter this field; Mrs. Bartlett, of Smyrna, patient to the end under great and protracted suffering; Mrs. Kinnear, of the Foochow Mission, and Miss Bertha Smith, of Marsovan, each after three years of service. The death of Dr. Constantine, of Smyrna, for nearly thirty years in Christian work in behalf of his own people, is deeply lamented in the mission and in this land.

THE PACIFIC ISLANDS.

The raising up of an educated native ministry for the native churches and for the mission supported by these churches in the Gilbert Islands is the main feature of the work in the Hawaiian Islands, still under the care of the Board. Of the nine who graduated from the Training School this year, all volunteered for service in the Gilbert Islands, and three have been sent thither. Dr. Hyde earnestly asks for an associate to share his labors and to visit more widely among the native churches.

The story of the year from Micronesia brings tidings of joy and enlargement here, of weakness and discouragement there, of enlarging openings and of a diminishing force. The *Star* was thoroughly overhauled last year at San Francisco, and is said to be in as good condition as when first launched. The *Robert W. Logan* is rendering the service for which she was built in a very satisfactory way, relieving the *Star* for service elsewhere and bringing the missionaries at Ruk into closer connection with the Mortlocks and the islands in the Ruk Lagoon of which they have supervision. It has long seemed necessary that some similar facility should be furnished for the Gilbert Islands; and at last it has been decided to build a vessel of about the same tonnage as the *Robert W. Logan*, with auxiliary steam-power, to enable Mr. Walkup to spend all his time in the islands and look after the work as it needs at each point. This craft, which has just been launched at San Francisco, bears the name *Hiram Bingham*, in honor of the veteran member of the mission, who has rendered thirty-six years of missionary service in behalf of the Gilbert Islands and now crowns it all by giving to this people the entire Bible in their own tongue. The last year's report from this group shows an increase in church membership of more than twenty per cent., while the pupils in the schools have almost doubled in numbers. It is a day of special opportunity in these islands, when by proper effort the gospel may soon be made every-

where triumphant. The raising of the British flag over the group, just reported, may be expected to have a beneficial effect upon our work there.

The voyage of the *Star* gave no time for the annual tour among the Marshall Islands, and thus no recent tidings are at hand. The Training Schools and the Girls' School for these two groups, located at Kusaie, report the usual attendance and progress for the year. Dr. Pease finds it imperative for him to return to this country next summer, and a successor for the very important work he has administered has been sought for two years and has not yet been found.

A better state of things exists in the Ruk district than for several years past, due in great measure to the more constant supervision made possible by the *Robert W. Logan*. Mrs. Logan and Miss Kinney have a fine building for the Girls' School, with large classes and encouraging progress, and they plan to give no little time hereafter to direct evangelistic work among women, of which there is great need. Mr. Snelling's hands are more than full with the management of the Boys' Training School and the supervision of the churches and schools, and an associate is earnestly called for at once.

Ponape still remains in the hands of the Spaniards; desperate fighting, in which, as usual, the natives hold the field, has just been reported; our missionaries are still in exile, and Christian work of all kinds on this island is for the time suspended. Spain has replied to the demands of our government, promising reparation for losses connected with Mr. Doane's imprisonment five years ago, assenting to the presence of our missionaries in Ponape, provided they will abstain from all interference with the government, but denying reparation for the destruction of mission property at Oua two years since, on the ground that the missionaries were aiding the natives in their rebellion and the burning of their houses was a military necessity. Our government refuses to entertain the charge against our missionaries, and insists on due indemnity; and it is hoped that the demand for just and prompt reparation will soon be made so clear and strong as to be irresistible.

CHINA.

China is often spoken of as the synonym of rigid conservatism. Undoubtedly the temper of the people is much more steady and even than we are accustomed to see in the Occident; they hold to the good they have gained with great tenacity and are slow to accept the necessity of change. But it would be far from the facts to speak of China as stationary, and of the life of her people as stagnant. Those who live in the empire, and are conversant with the facts, are aware that this great empire is in motion; that against her will, almost without her knowledge, the currents of progress which sweep so powerfully through all Western life are lifting her up and bearing her away from all familiar moorings toward the goal of a New Age and a New World. The thickening net of telegraph wires upon her provinces is one sign. The railway from Tientsin to the sea, with the plans for a system which shall cover the empire, is another sign. The imperial proclamation of recent date, defining the character and aims of Christian missionaries, declaring them to be the teachers of virtue, and commanding the people to receive and treat them as their guests and friends; this is a further proof. The riots and mobs against foreigners have a like significance. When the Christian religion was unmolested in the old Roman empire, it was weak and relatively unknown. The thickening of persecutions, the growing fierceness of opposition, the increasing crowds of Christians that were swept to the lions, the flames, and the sword, gave sure proof of the incurable weakness of Paganism, and of the resistless growth of the true faith. This token of the irrepressible conflict between the gospel and false faiths of China already appears. The action of our government, in open violation of treaty stipulation, excluding the Chinese from our shores, seems inexplicable; and it can but react in some degree to hinder the work of our missionaries and to lower our national influence at Peking.

The South China Mission, heretofore called the Hong Kong Mission, has transferred its centre to Canton; has been reinforced, and is broadening its plans to correspond to its enlarging opportunities. The most notable fact in connection with this field the current year is the generous way in which the Chinese Christians in this country contribute to support native preachers and teachers in the field. During the last year their gifts from New England alone have reached the sum of \$460.

The Shansi Mission is in a state of happy internal union and healthy growth. The two main stations are well manned, and a third centre has been opened during this year. The district surrounding the mission is thickly strewn with populous villages and cities, easily accessible; and the people exhibit a friendly feeling toward the missionaries, which increases as they come better to understand the character and aims of the strangers. The church, the schools, the medical work, are already centres of a positive and growing influence, and the future is full of promise.

The Foochow Mission, like so many other fields, reports a diminished force facing a prosperous and expanding work. The long period of faithful seed-sowing seems about to be succeeded by a bountiful harvest. Larger numbers were received to the churches last year than in any one year before; inquirers are numerous, both at Foochow and in the interior, and the opportunities for evangelistic work are only limited by the numbers and strength of the missionary force. An increasing interest in education is remarked, and the accommodations of the Boys' High School and the Girls' Boarding School are taxed to the utmost, while the common schools have gained perceptibly in attendance and interest under more systematic visitation. The medical work of this mission is well established in three important centres, and the number of patients receiving treatment in dispensary and hospital last year reached the large aggregate of 18,080. Three new missionary families and three single women are urgently needed for this field the coming year.

In the North China Mission the Board probably finds its largest opportunity, if we consider the numbers accessible and their relations to the nations of which they are a part. It is probably within the facts to say that surrounding the seven stations of this mission are 15,000,000 souls, dependent on the agencies of this mission for all the light of the gospel they can receive. When we add to this the fact that Peking, the capital of the empire, and Tientsin, one of the greatest commercial centres, and Pao-ting-fu, the capital of one of the most important provinces, are among the stations of this mission, the greatness and significance of the opportunity are obvious. During the thirty-two years since our work on this field began solid foundations have been laid; eight churches report a present membership of 1,270, 208 being added last year; a native agency of seventy-four, including three pastors and twenty-nine preachers, is in the field; a College and High School for Boys, and two Boarding Schools for Girls gather 117 pupils; a wide field has been evangelized; and a notable contribution made to the work of Bible translation and the production of textbooks and a Christian literature. The past year has been marked by cheering proof of growth in the evangelistic work, by large additions to the churches, and by the increasing zeal and efficiency of the native agency. The effort to put the College of the mission, located at Tung-cho, on a permanent basis, with suitable buildings and equipments, occupies a leading place in the hope and plans of the mission. The sum of \$50,000 would instantly solve the whole problem. Where is the man or woman who will see that this is done, and done at once?

AFRICA.

The attention and interest of the European States, and in a large degree of the whole civilized world, are still powerfully drawn toward Africa and its political, commercial, and religious development. The partition of the continent among the Great

Powers is substantially completed; but the occupation and development of their respective spheres of influence are going on with even increased energy and upon a larger scale. Missionary societies are not slow to emulate the enterprise and eagerness of explorers, trading companies, and political agencies; and their stations multiply swiftly and march steadily toward the great, unreached populations in the vast interior of the continent. The movement is well calculated to challenge faith, to stir enthusiasm, and to call out high courage and far-reaching plans; few missionary problems are of wider dimensions or deeper import than the evangelization of this vast pagan world.

The three missions of the Board in Africa feel the quickening of all this wide stir, and report increased activity. A change of centre for the East African Mission is under contemplation, and a pioneer party of three missionaries and two native helpers is now in Gazaland, near Umzila's old kraal, selecting a site that shall combine greater advantages than that at Inhambane in point of healthfulness, accessible population, and freedom from political interference. This territory, while nominally under the rule of Gungunyana, Umzila's son and successor, is virtually within the jurisdiction of the British South Africa Company, and Hon. Cecil Rhodes, the president of the company, has assured the missionaries of a cordial welcome and of protection, and has promised to grant them a concession of 3,000 acres as soon as they determine upon a site. The work at Inhambane has been maintained, with the added facility of portions of the New Testament in Sheetswa, in printed form, in the hands of the pupils in the mission schools.

The Zulu Mission has received a cheering reinforcement, including a missionary physician; has shared in the plans for the forward movement of the East African Mission to Gazaland, and sympathized deeply in the interest elicited by this movement; reports special revival influences at nearly half its stations, a larger accession of the membership to its churches than in any previous year of its history, and the native contributions more than twice as great as last year; and with rising courage and hope plans to extend its work to three new centres outside its present field. Large numbers of the natives follow the steady drift of foreigners to the gold fields, and from these new centres opening the way for the influence of this mission to reach far beyond its present field. The native Christians are taking a deeper interest in all Christian work and are giving more liberally to its support. The schools of the mission, from the theological seminary down to the kraal schools and the kindergarten, are in a prosperous condition, well manned, well attended, and receive the cordial endorsement of the Colonial inspector. An unusually large number of the pupils in the high schools for boys and for girls have entered upon the Christian life during the year.

The past year is marked in the West African Mission by the serious diminution of its numbers, and by the cheering progress of all its work. Three young women for the schools, two families to open a new station near Bailundu, and a physician for the mission, are called for this year, and are urgently needed. The work at every point, evangelistic, educational, literary, and medical, develops beyond the ability of the present force to overtake it, and was never in a more thriving condition. The churches at Bailundu and Kamondongo report an accession of members and growth in Christian knowledge and life. The young men share with the missionaries in evangelistic labors in the nearer villages, and in some instances go out by themselves for this work. The schools have greatly increased in numbers and in regularity of attendance, and the pupils, both boys and girls, are making excellent progress. A class of advanced pupils at Bailundu, under Mr. Stover's instruction, forms the germ of a training school for teachers and preachers. The mission has won its place in the confidence of the people, and is taking deep root, as we trust, for a long and fruitful life.

ASIATIC TURKEY.

Unusual internal activity in the study and revision of methods in all lines of missionary work, especially in the matter of providing an adequate native ministry; multiplied and vexatious governmental interference with missionary operations in all parts of the empire; and a more rapid spread of evangelical sentiment among the people and leaders of the old churches, constitute the salient features of the year's history in these three great missions. These all reveal the progress and widening influence of the work of the Board, and warrant heightened expectations for the future. Our government has exerted itself vigorously and effectively in the defence of the missionaries and of their rights, and we are permitted to record improved relations, which we trust may continue for some time to come.

In the Western Turkey field the churches are gaining in numbers and spiritual power, and some report special religious interest. There is a scarcity of native preachers, and no satisfactory prospect of an adequate increase in the near future. Touring among out-stations, bringing missionary and native brethren into closest relations, has been no inconsiderable part of the year's labor, and has been attended with even more than customary good results. Increased numbers and satisfactory work are reported in Anatolia College and the College for Girls at Constantinople; especial interest gathers about the new High School for Boys at Smyrna, and the kindergarten work at Smyrna and Cesarea; while in all the schools of the mission there is grateful evidence of faithful work and good results.

The Greek Evangelical Alliance, despite its serious loss in the death of Dr. Constantine, maintains its organization and pursues its labors with unwearied ardor. Woman's work, always an important part of mission life, has been pursued with wonted fidelity, and additional work among women is planned for on nearly every station.

The attention of the Central Turkey Mission has been occupied to an unusual degree in the discussion of questions of internal management and methods, especially as related to the schools of the mission and the supply of a native ministry. As one of the results, the spirit and aims of all the work in the field have been purified and elevated; and the mission sets out on the coming year under happier auspices than ever.

The churches of this mission, with not a few exceptions, are suffering from the want of proper pastoral care and from internal dissensions. Better pastors and more of them; more constant and intimate supervision by missionary brethren, and above all a deeper consecration on the part of preachers and people, are obvious and urgent needs. The mission earnestly calls for reinforcements, in part to provide for these very needs. The Seminary at Marash continues to do good work, and is cheered by the promise of an unusually large class the coming year. The completion of the new college building, the enlargement of the girls' college building at Marash, and the organization of a successful academy at Marash are material additions to the educational appliances of the mission. The labors of the missionary women are varied and efficient, and are to be materially increased the coming year.

The transfer of Mosul and its field to the care of the Persian Mission of the Presbyterian Board diminishes the extent of the Eastern Turkey Mission, and withdraws from it one of the points first visited and occupied. Much as the change is regretted, the interests of the work seemed to require it. In spite of special efforts to train the native agency, this mission suffers from the want of pastors and preaching; and no little time was given at the recent annual meeting to the study of this problem. The field is thoroughly visited by the touring missionaries, and the churches generally are reported in a satisfactory condition. The native contributions are all maintained, and in spite of poverty show a gain from year to year. The most striking and perhaps the most encouraging fact is the large number of Gregorians who come to the mission

churches, and the frequency with which native evangelical preachers, and even missionaries, are invited to preach in the old churches.

The movement to America still draws away many of the most promising young men and drains the churches of their best blood. The Seminary suffers peculiarly from this emigration, and it is a serious question how to bring its work up to the demands of the field. Euphrates College flourishes and extends its bracing evangelical influence more widely each year. The high schools for both sexes gather large numbers of choice youths, give them the elements of a thorough Christian education under the constant personal influence of devoted teachers, and continue to be among the most fruitful evangelistic agencies in the mission. Woman's work in this mission is in competent hands, and deals with the very heart of the missionary problem and yields large results. Six single women are called for this year to fill vacancies and provide for the growing work.

As we thus survey these wide and varied fields, and mark the deeper flow of events, the impression grows upon us that this work is of the Lord. His smile is ever on it; it is "a field that the Lord hath blessed." The imperfect labors of men are continually supplemented by Almighty power, and carried resistlessly on against obstacles, in spite of defects, through all human opposition to glorious success. To Him be all the praise!

MISSIONS IN PAPAL LANDS, EUROPEAN TURKEY, INDIA, AND JAPAN.

[Secretary Clark's Department.]

PAPAL LANDS.

THE three missions in Papal lands report returns for labor and money expended fully up to the average of other missions. They are not prosecuted in the hope of the eventual prevalence of Protestantism as a form of worship but as a means of introducing the leaven of a new Christian life. Our good intentions are not always appreciated, but our work is none the less important for the social and moral regeneration of the people among whom we labor. Our immediate object is to gather evangelical churches, that shall illustrate a purer faith and the transforming power of the gospel on the intellectual and social life of those who receive it. It is much that thirty-one churches, with a membership of nearly 1,500 souls, have been organized in Papal lands, and that the gospel is regularly preached each Lord's day in more than sixty different towns and cities.

Two points of special interest should be noticed in connection with the work in Mexico: the erection and completion of two commodious church edifices to represent our work, one in Guadalajara and one in Chihuahua, erected largely through the efforts of missionaries in securing the necessary funds from personal friends in this country. It has long been felt that such church buildings would add much to the moral power of our work in those cities and throughout the country. The next point of interest is the establishment of a Training School for a native ministry, in which the New West Education Commission joins with the American Board. A suitable building has now been erected at El Paso which will conveniently serve to meet the wants of the New West Education Commission as well as those of our own mission.

The work begun in Austria twenty years ago is now confined almost wholly to Bohemia. The membership of the churches in this field has increased by more than twenty per cent. the past year. Besides supplying native laborers as preachers and evangelists for its own immediate work, this mission has contributed most generously to the aid of Bohemian work in the United States, and is worthy of being sustained vigorously, if for no other purpose than to raise up good and efficient workers for Cleveland and Chicago. This mission has been marked by steady progress, ever

widening in its influence, till it has become a power in Bohemia; and many who opposed it at first are compelled to recognize its value to the social and moral life of the country.

The Mission to Spain has just been made happy by the appointment of two more of our cultured women to take part in the Girls' School at San Sebastian. The success which has attended this enterprise is far beyond our most sanguine expectations. Each of the three mission fields has a type of work peculiar to itself. In Spain it is through the higher Christian education of women that the greatest influence has been gained. The public examination of pupils from this school, in which they carried off more than their full share of honors, in competition with young men of a government institute at San Sebastian, created a profound impression and was widely heralded by the newspaper press through the country. It is much to establish in Spain an institution which shall enlist the best energies of four graduates of Mount Holyoke and one from Wellesley College, and it seems wise to follow up vigorously what has already been begun with so much hope and promise.

EUROPEAN TURKEY.

The mission to the Bulgarians, better known as the mission to European Turkey, is planting Christian institutions in the region to the south of the Danube; glad to improve all opportunities secured to them by the jealousy of Russia. Every day for Christian effort thus gained is a day of hope for this branch of the Slavonic race. All of the improved methods of missionary effort have here found ample scope: the press, Christian education, the preacher of the Word, not excepting the Bible-woman. The result for the year is a larger increase in the membership of the churches than ever before within a similar period, and is full of promise for the future. This mission is cheered and strengthened by the presence of Dr. Elias Riggs, now more than eighty years old, who is still at work preparing commentaries upon the Scriptures which he translated into the Bulgarian more than twenty years ago.

INDIA.

Great changes are in progress in India, affecting the intellectual and social life of its people. These result in part from the establishment of higher institutions of learning in the great centres; in part from the acquaintance of the leading men with Western civilization; and still more from the quiet, leavening influence of Christian missions. Until within a few years this influence has been mostly limited to the lower classes, but now it is making itself felt among the higher castes. This fact is noted by English and American travelers who become acquainted with the Christian work going on in the country, and who observe its influence upon the religious life and spirit of the people. Dr. Pentecost, in his recent utterances, confirms the representations of Dr. March, Rev. E. G. Porter, Bishop Thoburn, and others. He speaks of "hundreds, yes, thousands of converts who openly confess their faith in Christ, whose numbers are not returned in tables of missionary statistics because they have not received baptism; and of other thousands who are yet secretly cherishing a faith in Christ which will presently burst out into open confession." The unrest and dissatisfaction with old heathen doctrines and usages, which found expression a few years since in the Brahmo Somaj, and later in other societies of a like character, are now leading thoughtful men to consider the claims of Christ. In these circumstances it goes without saying that there is need of enlarged and most vigorous effort, conducted by men of the highest intellectual and spiritual qualifications, to meet the exigencies of the time.

The missionary force now in the field is quite inadequate to meet the changed condition of the popular mind. The Marathi Mission, for example, covers an area with a population of over 3,286,000, distributed in thirty towns and 3,570 villages. The

entire number of missionaries, men and women, from this country engaged in missionary effort in their behalf, is thirty-three, residing at eight different stations, while the number of native agents of all classes amounts to 351, residing at mission stations and 118 out-stations. But what are they among so many? The return of Rev. Dr. Allen Hazen, after nearly twenty years of absence, was heartily welcomed by the missionaries and by old acquaintances among the native Christians. His fine command of the language enabled him at once to engage in active work, to the relief of the mission suffering from the recent loss of Dr. Bissell.

Within a little over a year the three missions have lost by death five of their oldest members, honored and beloved for their work's sake: Dr. Bissell, of the Marathi Mission; Mrs. J. E. Chandler and Rev. J. T. Noyes, of the Madura Mission; Dr. Hastings and Rev. W. W. Howland, of Ceylon, — each after a service of more than forty years, and all leaving children to follow in their steps to the number of eighteen, fifteen of whom have given their lives to India, one to Mexico, one to Japan, and one in the Hawaiian Islands. This record indicates at once the healthfulness of the climate, and the satisfaction of parents and children in the opportunities of Christian work offered in mission service.

The Madura Mission began the year 1891 under great depression. Less than one half of the stations were occupied, and thus the work of those remaining in the field was doubled, while funds for the support of schools and of the native agency were greatly reduced. Through the untiring efforts of the missionaries and the fidelity of native pastors and preachers, the results were less disastrous than might have been expected. Special contributions from friends, Sabbath-schools, and Young People's Societies furnished invaluable aid in continuing the support of schools and of native preachers. Relief from these sources was supplemented by a grant-in-aid from the treasury of the Board. Before the year closed the mission was further cheered and encouraged by the return of Messrs. Tracy and Jones, with their families, and by four new missionaries.

The event of the present year occurred a few weeks ago in the celebration of the fiftieth anniversary of the Pasumalai College and Seminary. This institution has grown to be one of the most important in the entire mission field of the Board, where over 400 young men are found in attendance in its different departments. Its value to the Madura Mission and the high esteem in which it is held could have no better illustration than the generous offerings of native preachers and pastors of a month's salary for its endowment the present year. When we consider that most of these salaries range from \$40 to \$100 a year, for men with families to support, the extent of their self-denial for an institution they love will be better appreciated. At a time when whole villages are renouncing heathenism and begging for Christian instruction, the enlargement of an institution like this, intended to supply the needed preachers and teachers, is most timely, and marks a new era in the history of the mission.

The special point of interest to be noted in Ceylon the past year is the religious interest which has centred in Jaffna College, through which a large number of choice young men have been led to consecrate themselves to Christ and to the welfare of their native land. This mission is now greatly reduced in numbers, and must be speedily reinforced if the work sustained there so long, and so dear to our churches by the memories of Scudder, Poor, and Spaulding, is to be brought to full fruition.

JAPAN.

It is with great regret that we are obliged to report a loss rather than a gain to the missionary force in this field, notwithstanding the remarkable opportunities for enlarged effort on every hand and the repeated appeals from the mission. The hopes cherished ten and fifteen years ago of the early evangelization of Japan are not to be

realized, great as is the work accomplished; but decades instead of years of patient and persevering labor are now required, apparently because of the failure of the Church to improve the advantages thus offered. Even now, no field offers greater returns for vigorous effort than this. The question of time still turns on the fidelity of the Church to its great trust, and on none does the duty devolve more justly than on the constituency of the American Board. By the providence of God, through the influence of Dr. Neesima and the attitude of our missionaries toward the native churches, and because of a church polity that allows a large freedom and independence, no other missionary organization has been in so favorable a position for carrying on evangelical work in Japan; and to no other have been granted larger results for the means employed. The lost opportunity cannot be recovered, but much ground may be regained by renewed and more vigorous effort, if made without delay.

The work goes on, notwithstanding inadequate missionary force, inadequate means for the proper employment of Japanese collaborators, despite the revival of Buddhism, alarmed at the steady progress of Christianity, and notwithstanding the political and social agitations which affect the popular mind. The throes attending the birth of civil and religious liberty are not yet over. Add to this the practical opposition of anti-evangelical agencies, and the problem is one that may well tax the utmost energies of the missionaries, and enlist the hearty sympathy and prayers of friends of missions at home. Still, the results achieved during the past year, in the formation of twenty-one new churches; in the addition of more than 1,000 members on profession of faith; in the success which has attended the Doshisha in its various departments, collegiate, scientific, and theological; in the group of schools at Kōbe, including a woman's school for kindergarten work, and what is practically a collegiate course for young women, not to mention the successful work of other schools throughout the mission; in evangelistic work connected with the different stations and with the Home Missionary Society, reaching to all parts of the empire, — these results, though not so striking as those reported in some former years, compare favorably, for the means put forth, with those of any other mission field of the Board. Nor should we fail to mention the summer school of philosophy and theology as an institution already naturalized in Japan. One of these schools, attended by 200 young men from all parts of the country, furnished an inspiring audience to Professor Ladd, whose lectures in Japan during the summer months were so timely and so highly appreciated by the Christian scholars and thinkers of Japan.

The details already given are such as may well inspire new hope and courage; they show a healthful growth throughout the entire field on lines of well-established effort. The number of missionaries remains about the same as last year. There has been a gain of twenty-four churches — a larger part of these in Japan — and of over 3,500 members on confession of faith, making an aggregate of 434 churches and of 40,333 members. But these figures, encouraging as they are, give no conception of the breadth of the changes in the moral and social life of the peoples among whom we labor, or of the opportunities given on every hand for enlargement.

Special attention has been given to the training and employment of a native ministry. Work for women has widened very much during the year, especially in the direction of evangelistic effort, and schools for the training of Bible-women are being established at important centres. For want of men, the care of no less than five different stations has devolved on women, with all that this involves of the superintendence of schools, churches, and a native agency, and the women have proved themselves equal to the emergency.

The Foreign Secretaries feel constrained to ask the Board for not less than forty new missionary families and twenty single women, in order to the maintenance and proper development of the work now in hand especially in Africa, India, China, and Japan.

Never has there been such a call on the constituency of this Board to go up and take possession of the whitening harvest fields in the name and for the joy of our risen Lord.

GENERAL SUMMARY. 1892.

Missions.

Number of Missions	20
Number of Stations	95
Number of Out-stations	1,126
Places for stated preaching	1,347
Average congregations	71,184

Laborers Employed.

Number of ordained Missionaries (11 being Physicians)	183
Number of male Physicians not ordained (besides 3 women)	13
Number of other Male Assistants	5
Number of Women (3 of them Physicians) (wives 174; unmarried 159)	333
Whole number of laborers sent from this country	534
Number of Native Pastors	200
Number of Native Preachers and Catechists	624
Number of Native School-teachers	1,380
Number of other Native Laborers	396
Total of Native Laborers	2,600
Total of American and Native Laborers	3,134

The Churches.

Number of Churches	434
Number of Church Members	49,333
Added during the year	3,516
Whole number from the first, as nearly as can be learned	122,023

Educational Department.

Number of Theological Seminaries and Station Classes	16
Pupils	252
Colleges and High Schools	70
Number of Pupils in the above	4,259
Number of Boarding Schools for Girls	55
Number of Pupils in Boarding Schools for Girls	2,832
Number of Common Schools	982
Number of Pupils in Common Schools	37,835
Whole Number under instruction	47,330
Native Contributions, so far as reported	\$92,723

SUMMARY OF THE REPORT OF TREASURER OF THE A. B. C. F. M.
FOR THE YEAR ENDING AUGUST 31, 1892.

EXPENDITURES.

Cost of Missions.

Mission to West Central Africa	\$16,841.77
Mission to East Central Africa	6,938.32
Zulu Mission	32,660.67
Mission to European Turkey	34,832.63
Mission to Western Turkey	130,850.83
Mission to Central Turkey	42,741.28
Mission to Eastern Turkey	52,084.11
Marathi Mission	58,433.78
Madura Mission	62,681.96
Ceylon Mission	13,506.00
Foochow Mission	17,384.32
Hong Kong Mission	3,681.87
North China Mission	63,955.40
Shansi Mission	14,714.69
Mission to Japan	115,501.28
Sandwich Islands (including grants to former missionaries)	6,807.67
Micronesia Mission	51,458.15
Mission to Mexico	33,707.60
Mission to Spain	16,345.99
Mission to Austria	9,728.13
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	\$784,856.45

Cost of Agencies.

Salaries of District and Field Secretaries, their traveling expenses, and those of Missionaries visiting the churches, and other like expenses	\$20,163.91
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Cost of Publications.

<i>Missionary Herald</i> (including salaries of Editor and Publishing Agent, and copies sent gratuitously, according to the rule of the Board, to pastors, honorary members, donors, etc.)	\$14,572.65
Less amount received from subscribers	\$6,822.22
and for advertisements	2,497.75
	<hr/>
	9,319.97
	<hr/>
	\$5,252.68
All other publications	2,239.58
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	\$7,492.26
Less amount received for "Mission Stories"	\$86.25
Less amount for arrears "Mission Dayspring"	78.84
	<hr/>
	165.09
	<hr/>
	\$7,327.17

Cost of Administration.

Department of Correspondence	\$12,685.08
Treasurer's Department	7,465.82
New York City	1,949.12
Miscellaneous items (including rent, care of "Missionary Rooms," furniture and repairs, coal, gas, postage, stationery, copying and printing, library, insurance of same, honorary members' certificates)	6,392.23
	<hr/>
	\$28,492.25
	<hr/>
	\$840,839.78
Balance on hand August 31, 1892	728.99
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Total	\$841,568.77

RECEIPTS.

Donations, as acknowledged in the <i>Missionary Herald</i>	\$545,097.49
Legacies, as acknowledged in the <i>Missionary Herald</i>	249,777.71
From the Legacy of Asa Otis	35,185.38
Interest on General Permanent Fund	10,744.14
	<u>\$840,804.72</u>
Balance on hand September 1, 1891	764.05
	<u>\$841,568.77</u>

LEGACY OF ASA OTIS, NEW LONDON, CONN.

In accordance with the action of the Board at its Annual Meeting in 1879 (see Annual Report, p. xi), the remainder of this legacy is set apart for new missions.

Balance of securities remaining in the Treasurer's hands September 1, 1891, at par	\$79,579.96
Appraised value of same	\$106,832.50
Received for Premiums on Sale	4,000.00
Received for Dividends and Interest	8,342.85
	<u>\$91,922.81</u>
Expended for new Missions as follows:	
West Central Africa Mission	\$12,422.82
East Central Africa Mission	5,987.33
Hong Kong Mission	3,203.19
Shansi Mission	13,572.04
	<u>\$35,185.38</u>
Balance August 31, 1892	\$56,737.43
Appraised value of securities now held	\$85,642.50

LEGACY OF SAMUEL W. SWETT, BOSTON.

In accordance with the action of the Board at its Annual Meeting in 1884 (see Annual Report, p. ix), this legacy is "set apart to meet special calls for a brief period of years, in the evangelistic and educational departments of our missionary work abroad, emphasis being placed upon the present emergency in Japan and upon the great opportunity in China."

Balance of the Legacy September 1, 1891	\$963.25
Received from the Executors during the year	1,800.00
Received for Dividends and Interest	150.74
	<u>\$10,913.99</u>

PERMANENT FUNDS OF THE BOARD.

GENERAL PERMANENT FUND.

The amount of this fund September 1, 1891, was	\$215,492.42
added during the year	9,412.04
	<u>\$224,904.46</u>

PERMANENT FUND FOR OFFICERS.

The Permanent Fund for Officers amounts as last year to	\$59,608.00
The income of the Fund for Officers, applied to salaries, was	3,690.41
	<u>\$63,298.41</u>

WILLIAM WHITE SMITH FUND.

This Fund amounts as last year to	<u>\$35,000.00</u>
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HARRIS SCHOOL OF SCIENCE FUND.

This Fund from Hon. J. N. Harris, New London, Conn., is held in trust for support of the school at Kyoto, Japan	<u>\$25,000.00</u>
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ANATOLIA COLLEGE ENDOWMENT FUND.

This Fund, collected by Rev. G. F. Herrick, D.D., was, September 1, 1891	\$16,819.28
Collected during the year by Rev. C. C. Tracy	3,160.09
Income of Fund	1,133.50
	<u>\$21,112.87</u>

HOLLIS MOORE MEMORIAL TRUST.

This Fund amounts as last year to	\$5,000.00
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MISSION SCHOLARSHIPS.

This Fund September 1, 1891, was	\$4,745.63
Added during the year	1,651.78
	<u>\$6,397.41</u>

C. MERRIAM FEMALE SCHOLARSHIP.

This Fund amounts as last year to	\$3,000.00
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EUPHRATES COLLEGE FEMALE TEACHERS' FUND.

This Fund amounts as last year to	\$2,500.00
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BENJAMIN SCHNEIDER MEMORIAL FUND.

This Fund, collected by Mrs. Schneider, in memory of her husband and to give aid to needy students in Central Turkey, amounted September 1, 1891, to	\$1,977.00
Added during the year	23.00
	<u>\$2,000.00</u>

MARASH THEOLOGICAL SEMINARY ENDOWMENT.

This Fund, contributed by native brethren at Marash, is now	\$1,800.00
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GORDON THEOLOGICAL SEMINARY, TUNG-CHO, CHINA.

This Fund, contributed by Hon. Nathaniel Gordon, Exeter, N. H., now amounts to	\$5,000.00
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JAFFNA MEDICAL MISSION ENDOWMENT.

This Fund, collected by Misses M. and M. W. Leitch, chiefly in England and Scotland, now amounts to	\$7,094.42
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LANGDON S. WARD, *Treasurer.*

BOSTON, Mass., October 1, 1892.

Letters from the Missions.

West Central African Mission.**PROGRESS AT KAMONDONGO.**

MISS BELL reports the prosperous continuance of her Girls' School. She also has care of the press, and we have received a copy of the Sabbath-school lessons for the second quarter of this year, which is printed in a very creditable way. The boys at Kamondongo are engaged in this work, the brightest of them setting up nearly two pages of type in a day. Mr. Fay reports that, aside from the regular station work, Miss Bell and Mrs. Fay go once a week to a village three miles away, holding a service and having a goodly number of hearers. He writes:

"The improvement in some of our church members since I wrote you of them has led us to send some of them out to villages near at hand to hold a service on

Sunday. I went out with them for the first time on a weekday, and made an appointment for them the following Sunday. They were well received and, I hope, may be able to preach the gospel with power. Another village near will be ready to receive a deputation as soon as I can get them started; so we hope to start two more out-stations, which, if we can follow up all the year, will make three sustained by the missionaries and three by the native church. If we were full-handed, we could easily make the number nearly double.

"I am to begin next week with a class of eight, who wish to join the church, to prepare them for that step. I hope to do some faithful work, showing them what is meant by the step and what is expected of a member of Christ."

Writing at a later date, July 25, Mr.

Fay says that there is continued improvement in some of the church members, and he adds:—

“To-day I was called out to receive a delegation from a village where I go to talk once a week. I found about twenty people with nearly twenty baskets of corn. I had asked them to bring corn to sell, as I had none. I had told them if they did not do so soon my mule would not be strong enough to bring me to their village. So to-day they came with three or four bushels of corn for the mule, as they said. I received it, and gave them above its value in cloth, *which they expected.*”

Mr. Fay speaks of the multitudinous calls that are made upon him in reference to matters that are going on at the station. If a sheep is sick or an ox lame, the natives come for counsel or help. Amid all these distractions it is difficult to carry on the important work of the station.

CHARACTER OF THE PEOPLE.

Mrs. Webster, of Bailundu, gives a good report of the girls in her school, whom she finds it a real pleasure to teach. It speaks well for them that with an enrollment of thirty-six the average attendance has been thirty. Of the manners and character of the people Mrs. Webster writes as follows:—

“You ask some questions about the people. There are all shades of complexions, from a shiny coal black to a very light brown. Those with black or dark seal brown complexions, when accompanied with good features, are really handsome. There is to me as great variety of features among them as among Americans; indeed I frequently see faces that remind me of friends and acquaintances at home. One of my own boys constantly reminds me of a cousin, not only in his face but in his actions as well. The majority have beautiful eyes, large and full, of a deep black or dark brown color. Their faces are very expressive and they have quite an amount of intelligence, many have more than the average.

In their life with one another they are kind and affectionate in their own way. But it is a part of their etiquette not to express or show affection in the presence of others, and, until one knows this, one would say they have little natural affection. Travelers have said so, but it is a mistake. Quarrels are rare among them and a fight is an unheard-of occurrence. I have often noticed and wondered at this, especially when traveling. They will come into camp tired and hungry, having eaten almost nothing in the morning, and before they can have any food there are frequently new huts to build, and, if not, the old ones have to be cleaned out, fresh grass and leaves gathered for their beds, wood to be cut for the fires, and water to be carried. When everything is in readiness for the night, then, and not before, they cook and eat their food. Through it all they are good-natured and cheerful, and a cross word is rarely heard. The average American under such circumstances would be as cross as a bear. They lead a gay, careless, happy life, and in their own way seem to enjoy life.”

A SUNDAY-SCHOOL AT BAILUNDU.

Mrs. Woodside writes from Bailundu: “Have you heard of our new department, a real, live Sunday-school? It was organized four weeks ago, and there are eleven classes, with a teachers’ meeting every Friday evening. The attendance has been very good, numbering from 100 to 125. There are two quite large classes of men and women from the villages. Hitherto the village people have had the idea that the services here were intended only for the young people; hence the attendance of the older ones has always been very small. They seem to have a different notion in regard to the Sunday-school, and through this we hope to get them into regular church attendance. Mrs. Stover has the women’s class, and she goes to the village of Chilume on Saturday afternoons to invite them and to let them know that next day is Sunday, so that they will not go off to their fields in the morning.

"It is a pleasure to see how eagerly most of our boys and girls study their Sunday-school lessons. They not only commit to memory the Golden Texts, but the entire lesson, and they all enjoy 'the new school' very much."

CHISAMBA. — GROWING INTEREST.

Mr. Lee, under date of July 20, writes from Chisamba: —

"You will be pleased to know that Miss Clarke has been successful in gathering together a number of girls as scholars in a day-school. Some eight or nine of the girls have been coming regularly to school for some time. We have given them a house in which to sleep, because it is too cold for them to come across the swamp so early in the morning. They come to our station a little after sunset, attend the evening prayer service, and at seven A.M. the day-school begins. After the session of school is over the girls go off to work in their fields. Much opposition is made at the villages to the girls attending school, and it is evidence of no little strength of character in those girls who come in the face of such opposition.

"Our Sunday congregations are more than satisfactory; that is, so many come that we cannot accommodate them in our little schoolhouse, and at present it is too cold to hold the meetings outside. We hope soon to have a larger building ready. Three chiefs and their respective followers come with great regularity to the services, and each appears to be gaining a fair idea of what we are teaching, and at the same time appears to be weighing the matter in his mind. Other old men are also regular attendants and cheer us much by the evident thought they are giving to this new message.

"Speaking of the cold: last week one of my boys brought me a piece of ice over half an inch thick. How is that for Africa! All our banana trees are cut quite down by frost! And until ten o'clock each morning it is almost impossible to get comfortably warm!"

Marathi Mission.

PROGRESS AT SHOLAPUR.

WHILE at his summer rest at Mahableshwar, Mr. Gates wrote of the work at his station: —

"One very encouraging feature of the work lately is the increased number of Sunday-schools. These have been opened for both high and low castes in Sholapur and the small villages. One teacher has carried on three Sunday-schools in his village, and he has been the only male Christian there.

"The sale of books has increased also, which is a good sign. A new school for Hindu girls has just been opened. It is a sort of annex to a good school for boys in Sholapur. The prospects seem good there. In another place there are about twenty girls who have been coming to a Sunday-school. They have no day-school advantages, and want us to open a school for them. There are over fifty girls who can thus be reached, and I hope to have a school for them soon.

"There never has been anything among the Aryan-speaking people of India that corresponds to the 'congregation,' or village movement, among the Dravidian-speaking people, so far as I know. Perhaps we have not yet learned how to reach the Aryans, but it seems to me that the people are different and must be reached in different ways. Lately large numbers have been baptized 'on the spot,' by the Methodists and others in North India, immediately after street preaching to large crowds. I have not seen my way clear to do it yet. One difficulty seems to be the danger of taking in unworthy persons. Men have often come to me for baptism — one is here now — who have afterward proved to be unworthy. A fine-looking high-caste man appeared not long ago and asked for baptism. He was well educated and talked well. I kept him a few days, and in the meanwhile found out that he was dishonest. I should have far more hope of good results if the people in a country village, where all are known to each other, would come forward for baptism, than if a company of

strangers who have met at a pilgrimage should come forward.

"On the whole, I never have seen more interest in preaching with so little opposition as in the past year."

SIRUR.

Mrs. Winsor, writing from Sirur, August 25, says: —

"There is actually no end to the amount of good we can do in the Industrial School. Only yesterday a heathen boy, fifteen years of age, came to us saying that he wished to become a Christian and learn a trade. What can we do with the large number of applicants? Boys, strong and active, willing and happy to learn to work while they study in our English and vernacular schools, and who desire to become Christians, are continually appearing. I wrote you of our very active and earnest school inspector, who was having so much influence for good in the villages, both as a preacher and as superintendent of our village schools. His name was Kissan Kanhaba. A few days after I wrote that letter he was called away, dying suddenly of cholera, in a village about ten miles away. But, oh, the rich testimony to his earnest, beautiful life that comes to us from heathen lips! The Patil of Ranjangao was so kind at the time of his death, providing a coffin and also a place in his field for the last resting-place. Our pastor went out with some of the brethren to attend the funeral. And such crowds as came! The whole compound was full. All standing room was taken, and outside the walls were those of every caste, standing and listening in respectful silence as the pastor spoke of the joy of dying the death of the Christian, referring to Kissan as one who had lived like Christ. We miss Kissan much; he was a fine, handsome person, but simple in faith and willing to serve Jesus anywhere, and now even the heathen weep for him."

Japan Mission.

TAUGHT OF GOD.

MR. CLARK, of Miyazaki, sends an account of unusual interest concerning a

judge in Miyazaki, who came to that city last autumn as one of the principal judges of the province. The account is of special interest as indicating the way in which the Spirit makes use of the Bible in the enlightenment and the conversion of men: —

"I first met Judge Koyabe when he called at our house with one of his fellow-judges, Mr. Maki, who is a deacon in our Miyazaki church, leader of the Young Men's Christian Association, Bible-class teacher, and otherwise one of our most active workers. Judge Koyabe has a son in the United States, now at Howard University. The son was converted two or three years ago in America and is now preparing for the Christian ministry. This fact and his letters to his father have changed the current of thought and planning of the father, though broad and beneficent before, from what he calls 'working for the flesh,' to an earnest consecration of himself to 'work for God.'

"This first call was a long one, and showed his more than willingness to talk on Christian themes. Many subsequent exchanges of visits and long talks together gave me a fuller insight into his experiences and beliefs. From these talks I learned that twenty-five years ago he hated foreigners intensely and all things pertaining to them.

"In those early days his first view of Christian truth was given him by reading a little book called 'Ten no sogen' (Sources of Heavenly Things), which providentially fell into his hands. As early as twenty years ago, when he knew very little of Christianity, he was accustomed when beginning his daily law study to ask in prayer the help of the divine Spirit. Perhaps this was much like prayer 'to the unknown God,' but yet true prayer, and this habit of prayer has been continued through all these years. During these years too there has been something of interest in Bible study. This interest was very greatly quickened by the conversion of his son in America. Since then Bible study has become his recreation and has occupied all his spare mo-

ments. It was carried on where no human teacher could be had, and entirely without the aid of any commentary except the Bible itself. But in all this study the guidance of the Holy Spirit has been specially sought, and his heart and mind kept open toward God as he studied. And this divine help has evidently not been sought in vain. Under the Spirit's leading he has thought over and over, deeply and broadly, the various themes of Christianity, and, being a man of judicial habits and philosophical mind, he has arrived at very definite conclusions on nearly all these questions, and from time to time has formulated his conclusions and written them out. Thus, absolutely independent of any human teacher, he has formed his system of theology by the study of the Bible alone, but evidently not without the guidance of God's Spirit.

"In his personal experience he recognizes 'the flesh,' in which term he includes all selfish, fleshly lusts and ambitions as something to be held in absolute subjection. Satan is as real to him as he was to Luther, or as is any 'roaring lion'; and the possibility and necessity of being constantly 'filled with the Spirit,' as a sure protection against the temptations and power of Satan, are very real facts in his thought and experience.

"Another fact very real to him is the divine leading in all his life. He says very commonly, 'God permitted it.' 'I proposed to do so and so, but God did not permit it.' One incident of the past year impressed him much as a special providence. All arrangements were made for him to go to Gifu, to be judge in that city; but various hindrances arose and he was appointed to Miyazaki instead. The day he reached Miyazaki, taking up the daily paper he read of the great earthquake at Gifu, and among other items that the judge who went there in his place was killed — himself, his wife, and children. He considers that it was no other than God's interference that saved him from that fate. Thus, not only has he found out God and the truth from the Bible, under the teaching of the Holy

Spirit, but he seems to have proved these great truths by his own experience.

"His habit of scholarly investigation has led him to think through and to the bottom of Buddhism, Confucianism, and Shintoism, and given him a clear understanding of their insufficiency and, by comparison, a fuller appreciation of the all-sufficiency of Christianity. Having formulated his conclusions, he was very desirous of comparing them with those of others in order to ascertain their truth or falsehood. Circumstances led him to arrange for an interview with our missionaries, who were spending their summer vacation on Mount Hiei. Before leaving Miyazaki for the mountain he wrote out his thoughts fully on various subjects, especially the Trinity; the work of the Spirit; the divinity and work of Christ; sin, its effect on the character and destiny of man; and other like subjects. His statement of belief was very thoroughly gone over by Drs. Davis, DeForest, and others, and elicited expressions of surprise and satisfaction at the clearness and correctness of the conclusions to which his Bible study had led him.

"He spent four days on the mountain in this earnest comparison of his conclusions with those of others, and at the end of these days, at his own urgent request and after the most thorough examination possible under the circumstances as to his views on moral questions and his practices, he received baptism, Dr. Davis performing the ceremony in the presence of a large company of Japanese and missionaries.

"He proposes to devote his life to making known to others the great Bible truths. He considers that his mission is especially to the upper and official class of Japan, whose need of a missionary like themselves he fully appreciates. He intends in the near future to give up his official position and devote his whole time to evangelistic work."

Mr. Clark concludes his account with an earnest request for special prayer that God will make use of this man as he did of Saul of Tarsus. Let not this request be overlooked.

A SUMMER SCHOOL AND A SUMMER
TOUR.

Mr. Sidney Gulick, of Kumamoto, writing from Mount Hiei, August 23, says:—

“This is the first summer, I believe, that any of our mission has made a mid-summer tour through Kiushiu. There were special reasons why it seemed necessary to make one this summer. There was held this summer the first Kiushiu summer school. Four years ago, under Mr. Wishard's lead and inspiration, the first summer school in Japan was held. Each year since, these have been held, and have been felt to be the means of much good. As, however, they have been held in central Japan, the Christian young men of Kiushiu have been unable to attend; hence the need and origin of the Kiushiu summer school. This was held at a hot spring on the sides of the great active volcano of Kiushiu, about twenty-five miles east of Kumamoto. The elevation of the place was sufficient to ensure a comfortable temperature.

“The school lasted ten days, and consisted of lectures each morning from some of the professors, and small meetings and exercises in the afternoons and evenings. Over one hundred students attended, being considerably more than was expected. Of these it is estimated that over one third were not Christians; many of the non-Christians were teachers in government schools, who came to find out about Christianity. There were also several Greek Christians, who were dissatisfied with what that church gave them and came to see what we Protestants could give. It was a fine opportunity for work, of which the Christian young men were glad to avail themselves. I gave two lectures and one sermon. The tramp to the great smoking crater was a good afternoon's tramp, which I took three times.

“My summer trip occupied a little over three weeks, and, though a part of the time was exceedingly hot day and night, yet provisionally a part of the time was unusually cool for midsummer. At one place where I stopped for Sunday we had

a very pleasant baptismal service. Of the seven persons baptized, five were students in our Kumamoto schools, who preferred to be baptized at home rather than in Kumamoto. This we strongly approve, as students who join the church away from home are apt to be rather weak-kneed at home. On the whole I consider the summer tour a great success, as at this time alone do we meet the students of our schools in their own homes. At one place four or five young men and two young women traveled twenty-five miles in order to be with us for a Sabbath service.

“While in Kiushiu I learned that the governor of Kumamoto had been touring through his province, assembling the school-teachers and saying that none could be allowed to become Christians and that Christian teachers should be dismissed. This action of his brought down considerable criticism from the Liberal party, who charge him with being unconstitutional. Since my return I learn that he has just been dismissed by the new Cabinet, doubtless for complicity in the election frauds of last February. We all rejoice, as he has proved very hostile to Christianity and Christian schools. He was the person who was the occasion of the division of our school and the separation of our Christians into two parties.”

Zulu Mission.

THE POSITION OF THE COLONY.

THE annual letter from this mission, prepared by Mr. Ransom, refers at the outset to some general matters relating to the present situation of the colony of Natal. This English colony is seeking, like some other portions of the British domain, for home rule. Its commerce and industries are developing rapidly. It will be borne in mind that, not long since, reserves of territory were assigned to each missionary station, and on these reserves the Christian Zulus for the most part live. Of these matters of general interest the mission letter says:—

“Natal is a chief thoroughfare to the gold fields and is the nearest port of the rapidly developing interior. This ensures growth and enforces the need of the growth of our institutions. Hundreds of Zulus naturally join the money pilgrims. As a result there are Zulu colonies in Kimberly, Johannesburg, and other towns, some of them crying for teachers and preachers. Hence there are new and pressing demands laid upon this mission. The extension of the railroads in the Transvaal and Free State will multiply these demands upon us. These colonies will, as a rule, be able to pay for an article ready made, but we must make the article, we must equip preachers and teachers. These colonies, if seized for Christ by our messengers, will be willing and able to push the work of Christ on the ‘cantilever plan’ far into the interior of the continent.

“There are three great questions which spring into view with every consideration of our position: the Law question, the Land question, and the Labor question.

“With a few exceptions all the 400,000 natives of this colony are governed by what is called the Native Code — a poor compromise arising at a time when the English did not feel strong enough to give and enforce English law. This Native Code is an English adaptation of barbarian law. It is an abominable stronghold where heathenism hides and defies progress. It is a code tolerable only in an initial period. It is a code which should be abolished, or at least modified as rapidly as possible. It is with profound regret, then, that we notice such changes as have come with recent modifications. In our opinion, the New Code in no way discourages the selling of women for wives, but encourages polygamy. Such improvements as are incorporated in the New Code must not blind us to the radical wrong of the government in the persistence with which it refuses to look at native law from a Christian standpoint. We are face to face with a difficult problem. Our Christian natives are shadowed with heathenish laws. The way out is so

hedged up that few care to make the struggle.”

THE LAND AND LABOR QUESTIONS.

“At present the natives seem secure in their reservations, but naturally there is a constant pressure to break up these reservations. A few mistakes in carrying out the original terms of the grant may open the way for government to seize a reservation and throw it open to white settlers. A reservation system could not probably secure permanently the best interests of the people themselves. What shall be done? Has the time come to urge some ‘land in severalty’ idea? Is it best for the trustees to sell or lease these reservation lands to natives? How could the lands and the mission stations be protected in such case from the debasing system of polygamy? These are questions confronting us at every meeting.

“The Zulus have never loved hard work. Their needs are few and easily satisfied. Hence they have not filled the labor market. What is the result? Thousands of coolies have been imported from Asia to do the work on the plantations, to crowd the railroad openings, to do the market-gardening for the cities. God forbid that we should have the American spirit of Asiatic exclusion! But God has sent us to disciple a nation. Were the reservation open, the Asiatics would drive the Zulus to the wall unless the Zulus become an industrious people. Our great hope is not that we may save the Zulus only but through them may reach their kindred in the great interior. A spirit of industry is essential to this end. The results achieved among the freedmen and American Indians and in the Lovedale system of South Africa spur our wish to see more done here in this direction. The future of a race is in the balance. What can be done?”

ESIDUMBINI.

This station is occupied by Miss Hance and Miss McCornack, who, with the aid of the native preacher, are carrying forward the work most successfully. Miss McCornack, under date of August 6, writes: —

"We appreciate our new preacher and are very thankful he is here. He is above the average in ability, refinement, and consecration. He is doing good work in the pulpit, in the kraals, and in the Bible classes. He takes one of the inquirers' classes, and we feel that he is having a good influence on the young people in his class. They are in great need of such instruction as he is able to give, as he knows them and their language so well.

"We have three inquirers' classes each week. Miss Hance's meets early in the morning; sometimes, in summer, between six and seven. She teaches the older people who do not know how to read. The preacher takes the young men and women, and I have all the children in the school who are inquirers. Tuesday is set apart for inquirers, and those who live at some distance away come when they can and are taught separately. I began my class about two years ago and have been much interested in it ever since.

"There are between twenty and thirty in the class. Some of the older ones who

work in the towns have not yet returned to school, but I hope they will in a few weeks. Of the twenty-seven who have united with the church during the year, six were from this class.

"Two out-station schools have been started, one ten and the other four miles from here. The former has an attendance of between twenty and thirty, the latter, between thirty and forty. These schools promise good results. We could start more schools, as there are several places where the people are asking for schools, but we lack the means and the teachers.

"There are very few suitable helpers here, not enough to take the appointments on Sunday, still fewer obtainable as teachers. Since the gold and diamond fields were opened there is great demand for labor in the towns, and better wages are offered than a missionary can afford to pay. It is not best to send girls to teach these schools, on account of the lack of suitable homes for them. For these reasons we cannot start as many schools as we would like to."

Miscellany.

BIBLIOGRAPHICAL.

James Gilmour of Mongolia: his Diaries, Letters, and Reports. Edited and arranged by Richard Lovett, M.A. New York and Chicago: F. H. Revell Co. Pp. 336. Price, \$1.75.

Here is another missionary biography which will do to stand in one's library by the side of the memorials of Neesima, Mackay, Paton, Mackenzie, and others with which the world has recently been enriched. James Gilmour was a remarkable character. With striking intellectual abilities, his spiritual life was deep and fervid. It is not necessary that one should approve of all of his judgments or adopt his theories, in order to recognize his admirable qualities and his real devotion. He gave himself so unreservedly to the Lord and to the redemption of the Mongols that his name will be inseparably connected with missionary work in Mongolia. This memorial presents in a delightful way the

character of the man, and incidentally affords the best information in regard to the country and the people for whom Mr. Gilmour gave his life.

The Model Sunday-school: A Handbook of Principles and Practices. By George M. Boynton, Secretary of the Congregational Sunday-school and Publishing Society. Boston and Chicago: Congregational Sunday-school and Publishing Society. Pp.

175.

Every Sunday-school superintendent and teacher will find this handbook packed full of most admirable suggestions on a great variety of topics relating to Sunday-school work. Those Sunday-schools whose officers and teachers study this little volume cannot fail to be the better for it.

The Story of the Life of Mackay of Uganda. Told for Boys, by his Sister. New York: A. C. Armstrong & Son.

The story of this noble life and of the great deeds that crowned it cannot be too often told, whether for boys or men.

Mackay was one of the Christian heroes whose adventures are the glory of our time — a modern knight-errant whose quest was undertaken not for fanciful, sentimental, or ambitious ends, but in simple obedience to the call of the Great Commander. How cheerfully, bravely, and patiently he served as pioneer for the advancing hosts of his King, in savage Africa, this book abundantly sets forth.

An American Missionary in Japan. By Rev. M. L. Gordon, M.D., D.D. Boston and New York: Houghton, Mifflin & Co. Pp. 276. Price, \$1.25.

This is the latest, as it is the best, story of missionary life and work as related to Japan; not that it is a history of missions in that empire, but it presents, in short, terse chapters, a view of the Japanese, their language and customs, their religious ideas and their reception of Christianity, including a great variety of incidents illustrating the work of missionaries among them. Dr. Gordon, as our readers well know, has been for twenty years a highly approved missionary of the American Board in Japan, connected most of the time with the Doshisha University at Kyoto. He knows whereof he affirms, and he has given us a delightful book, most readable and instructive. Whoever is going to Japan as missionary might leave behind a large part of his luggage rather than fail to take with him this little volume. And whoever would know what American Christians have done, and have yet to do, in the Empire of the Rising Sun will find here the clearest and most accurate information.

Our Birthdays. Towards Sunset: Seventy-one to One Hundred. By Rev. A. C. Thompson, D.D. New York and Boston: T. Y. Crowell & Co. Particloth, gilt top. Pp. 271. Price, \$1.00.

This is a unique volume, and as charming as it is unique. For strength and delicacy of touch it is most remarkable as coming from the pen of an octogenarian. Notwithstanding his age, we had never thought of applying the term venerable to the author, whose youth seems perennial, and whose versatility is borne witness to by his many publications on missions and on a great variety of other topics. His bow certainly abides in strength. Many missionaries in foreign lands will be glad to see this notice of a new volume, devotional in character, from the author of "The Better Land" and "Moravian Missions."

BOOKS RECEIVED.

The following volumes came to us from the Society for Promoting Christian Knowledge, in London, indicating the good work that Society is doing in issuing a literature in languages recently reduced to writing: —

Lessons and Prayers, in the Tenni or Slavi language of the Indians of Mackenzie River, in the Northwest Territory of Canada. By Bishop Bompas.

Bible and Gospel History; also, *The Church Catechism*, in the language of the Cree Indians. By Bishop Horden, of Moosonee.

Collections for a Lexicon in Luganda and English. By Philip O'Flaherty, Church Missionary.

Stories of the Book, in the Luganda language.

Maworo Ga Yeri (Bible stories from the Old Testament, in Giryama). A-Kafa Ka Têmne (Temne Reading Book).

Mashomo Ga Hambiri (First Reading Lessons, etc., in the Sagella language).

Buka Ea Merapelo Ea Pontseng (Book of Common Prayer in Sesutho).

Notes for the Month.

SPECIAL TOPIC FOR PRAYER.

For the blessing of God upon the new missionary year of the American Board: that the Divine Spirit may rest in large measure upon the laborers at the front, and that the means for their support may be amply supplied.

ARRIVALS AT STATIONS.

August 2. At Constantinople, Mrs. Catherine Parsons.

August 19. At Benguella, Rev. Frank W. Read and wife.

August 25. At Constantinople, Mrs. Henry S. Barnum.

August 30. At Adabazar, Turkey, Miss Laura Farnham,

September 7. At Kobe, Japan, Miss M. J. Barrows and Miss Cora A. Stone.

September 21. At Smyrna, Miss Emily McCallum.

September 27. At San Sebastian, Spain, Miss Anna F. Webb, Miss Alice H. Bushee, and Miss Mary L. Page.

DEPARTURES.

September 24. From Boston, Rev. Charles Harding and wife, returning to the Marathi Mission, and Rev. Henry G. Bissell and wife, to join the same mission. Mr. Bissell is a son of the late Lemuel Bissell, D.D., of the Marathi Mission.

September 27. From San Francisco, Rev. M. L. Gordon, D.D., and Miss Susan A. Searle returning to the Japan Mission; also, Edward L. Bliss, M.D., to join the Foochow Mission.

October 15. From Vancouver, Rev. E. E. Aiken and wife, for the North China Mission.

ARRIVALS IN THE UNITED STATES.

September 12. At San Francisco, Rev. C. M. Cady and wife, of the Japan Mission.

September 13. At New York, Rev. T. D. Christie, of the Central Turkey Mission.

September 29. At New York, Rev. J. L. Barton and wife, of the Eastern Turkey Mission.

MARRIAGE.

October 6. In New York city, Rev. Edwin E. Aiken, of the North China Mission, to Miss Maud Lockwood.

For the Monthly Concert.

[Topics based on information given in this number of the *Herald*.]

1. Reports of the Annual Meeting of the Board. (Pages 429, 430 and 485-501.)
2. Character of the people in West Central Africa. (Page 459.)
3. The work at the three West African stations. (Pages 468-470.)
4. The outlook in the Zulu Mission. (Pages 473-475.)
5. Progress in the Marathi Mission. (Page 470.)
6. How a judge in Japan came into the light. (Page 471.)
7. Becoming a Christian in Africa. (Page 481.)

Donations Received in September.

MAINE.

Bangor, 1st Cong. ch., 40; Central Cong. ch., 75,	115 00
Brewer, 1st Cong. ch.	11 00
Calais, 1st Cong. ch.	43 00
Camden, Elm-st. Cong. ch.	30 00
Dennysville, Cong. ch. and so.	28 50
Falmouth, 2d Cong. ch.	8 46
Hampden, Cong. ch. and so.	6 30
Sebago Lake, Cong. and so.	44
South Bridgton, Cong. ch. and so.	8 00
Waterville, 1st Cong. ch.	35 12
York, 1st Cong. ch.	10 78—296 60

NEW HAMPSHIRE.

Brookline, Cong. ch. and so.	5 00
Campton, Cong. ch. and so.	21 62
Centre Ossipee, Cong. ch. and so.	9 00
Colebrook, Cong. ch. and so.	5 00
Concord, 1st Cong. ch., to const.	
GEORGE S. LITTLE, H. M.	100 00
East Derry, 1st Cong. ch.	35 00
Hampstead, Cong. ch. and so.	45 10
Hinsdale, Cong. ch. and so.	7 23
Nashua, 1st Cong. ch.	50 00
North Hampton, Cong. ch. and so.	29 50
Portsmouth, Miss Hattie Lewis, for India,	20 00
Stratham, Cong. ch. and so.	47 00—374 45

VERMONT.

Brattleboro, Centre Cong. ch., m. c.	32 30
Bridport, Cong. ch. and so.	30 60
Burlington, Mrs. L. D. Turrill,	10 00
Cambridgeport, Cong. ch. and so.	5 00
Castleton, Mrs. D. G. Lincoln,	10 00
Danville, Cong. ch. and so., 10.51;	
S. K., 24.49,	35 00
Georgia, Cong. ch. and so.	11 00
Glover, Cong. ch. and so.	12 00
Hinesburgh, Cong. ch. and so.	9 67
Middletown Springs, Cong. ch. and so,	34 31
New Haven, Cong. ch. and so.	81 57
Newport, 1st Cong. ch.	15 33
Rutland, Cong. ch. and so.	50 00
Saxton's River, Cong. ch. and so.	45 00
Springfield, "An old friend of the Board,"	150 00
St. Johnsbury, South Cong. ch., 157.91; Mrs. Horace Fairbanks, 200,	357 91
St. Johnsbury Centre, Cong. ch. and so,	15 50
West Brattleboro, Cong. ch. and so.	36 39
West Randolph, Cong. ch. and so.	38 00—979 58
Legacies. — Essex, Nathan Lathrop, by A. A. Slater, Adm'r,	30 00
	1,009 58

MASSACHUSETTS.

Andover, West Cong. ch.	40 00
Beverly, Dane-st. Cong. ch., of which 12, m. c.	98 25
Billerica, Cong. ch. and so., add'l,	6 00
Boston, Eliot ch. (Roxbury), m. c., 9-44; Winthrop ch. (Charlestown), 74-32; A friend, 20; A friend, 15; A. T., 5; A friend, 1; A friend, 1,	125 96
Braintree, Storrs Ladies' Foreign Miss'y Soc., with other dona., to const. Miss MARY SUGDEN, H. M.	50 00
Chesterfield, Cong. ch. and so.	5 00
Dedham, Sadie McClellan, for Turk- ish Brigade, 25c.; E. P. Burgess, for Chinese Brigade, 25c.	50
East Northfield, F. J. Ward,	10 00
Edgartown, Cong. ch. and so.	7 68
Fitchburg, Calvinist Cong. ch., 102; Rev. and Mrs. John Wood, 10,	112 00
Gardner, Mrs. J. C. Bryant,	5 00
Hanson, Cong. ch. and so.	6 10
Ipswich, 1st Cong. ch.	20 00
Lawrence, Trinity Cong. ch.	38 07
Lincoln, Cong. ch. and so.	108 75
Lowell, Eliot Cong. ch.	26 75
Millbury, 2d Cong. ch., to const.	
JACOB R. LINCOLN, H. M.	147 53
Millis, Cong. ch. and so.	13 90
New Salem, Cong. ch. and so.	9 52
Newton, Eliot ch., of which 210 for Tottori,	335 00
Newton Centre, S. F. Wilkins to sup- port preacher in Madura,	40 00
Northampton, Edwards Cong. ch.	5 00
North Brookfield, 1st Cong. ch.	48 02
North Carver, Cong. ch. and so.	15 00
Randolph, 1st Cong. ch., add'l,	11 00
Reading, Mrs. Arch Smith,	10 00
Rutland, George E. Davis,	2 00
Shrewsbury, Cong. ch. and so.	20 00
Southampton, Cong. ch. and so.	22 01
South Framingham, Grace Cong. ch., to sup. miss'y in Japan,	566 22
South Walpole, Missionary,	2 00
South Weymouth, Old South ch. and so.	25 00
Springfield, Memorial Cong. ch.	27 30
Stoughton, 1st Cong. ch.	17 60
Sutton, Cong. ch. and so.	15 32
Uxbridge, Evang. Cong. ch.	60 21
West Boylston, 1st Cong. ch.	13 00
Westhampton, Cong. ch. and so.	7 00
West Medway, 2d Cong. ch.	7 50
West Somerville, Cong. ch. and so.	7 50
Wilkinsonville, Miss Carrie W. Hill, for Western Turkey, and to const. Rev. H. A. FRENCH and Rev. NOR- MAN PLASS, H. M.	100 00
Woods Holl, 1st Cong. ch.	8 83
Worcester, Union Cong. ch.	103 95
Wrentham, 1st Cong. ch., m. c.	8 42
Yarmouthport, 1st Cong. ch.	30 00—2,336 89

<i>Legacies.</i> — Brookline, Elizabeth Pierce, bal., by Chas. B. Fox, Ex'r,	231 19
Georgetown, L. P. Palmer, by Henry Hilliard, Ex'r, add'l,	46 87—278 06
	2,614 95

RHODE ISLAND.

Central Falls, Cong. ch. and so.	67 63
Thornton, Cong. ch. and so.	2 00—69 63

CONNECTICUT.

Bloomfield, Cong. ch. and so.	11 40
Bridgeport, 2d Cong. ch.	130 65
Burlington, Cong. ch. and so.	15 35
Enfield, Estate of Mrs. Sarah King, for support of native preacher, Ma- dura,	50 00
Fairfield, 1st Cong. ch.	190 62
Groton, 1st Cong. ch.	55 00
Hartford, 1st Cong. ch., 221.90; A friend in Asylum Hill Cong. ch., 5; "W.," 30,	236 90

Huntington, Cong. ch. and so.	37 00
Lebanon, 1st Cong. ch.	47 86
Meriden, 1st Cong. ch., to const. JOHN H. KELSEY, ARTHUR E. HALL, Mrs. ERASTUS HUBBARD, H. M.	300 00
Milford, 1st Cong. ch.	22 82
New Haven, Anonymous,	5 00
New London, 1st Church of Christ, m. c.	16 04
Norwich, 1st Cong. ch., 150; Broad- way Cong. ch., 132,	282 00
Putnam, 2d Cong. ch.	48 93
Putnam Heights, 1st Cong. ch.	15 00
South Glastonbury, Cong. ch., Sab. sch., and V. P. S. C. E.	11 50
South Killingly, Cong. ch. and so.	10 00
Thomaston, Cong. ch. and so.	6 15
Union, Cong. ch. and so.	8 05
Westminster, Rev. and Mrs. S. B. Carter,	5 00
Windham, Cong. ch. and so.	50 00—1,575 27

<i>Legacies.</i> — Fairfield, Miss Sally Ogden, by Rufus B. Jennings, Adm'r,	100 00
	1,675 27

NEW YORK.

Ashville, Cong. ch.	12 54
Brookton, Rev. J. Breckenridge,	10 00
Columbus, Cong. ch.	8 70
Cortland, Cong. ch.	50 00
Lisbon, 1st Cong. ch.	12 09
Lysander, Cong. ch.	5 00
Newark, Cong. ch.	53 69
New York, Broadway Tabernacle, Friends, 15; J. H. Lane, 200; "W. C. C.," 5; "A. J. T.," 5,	225 00
Orient, Cong. ch.	23 63
Oxford, Cong. ch.	7 26
Panama, D. D. Swezey,	5 00
West Bloomfield, Cong. ch.	35 00—447 91

<i>Legacies.</i> — Bridgewater, Sarah Cor- delia Oakes, by David S. Wood, Adm'r,	300 00
	747 91

PENNSYLVANIA.

Beaver Meadow, Welsh Cong. ch.	5 00
Pittsburgh, 1st Cong. ch.	18 00
Scranton, F. E. Nettleton,	6 00
Wilkes Barre, Puritan Cong. ch.	5 35—34 35

INDIANA.

Bremen, Cong. ch.	4 56
Terre Haute, 1st Cong. ch.	50 00—54 56

MISSOURI.

Carthage, Cong. ch.	24 15
Windsor, Cong. ch.	10 10—34 25

OHIO.

Andover, Cong. ch.	8 00
Austintown, 1st Cong. ch.	12 00
Brownhelm, Cong. ch.	20 00
Chagrin Falls, 1st Cong. ch.	18 41
Clarksfield, Cong. ch.	5 00
Cleveland, Euclid-ave. Cong. ch.	141 76
Cora, John R. Jones,	5 00
Marietta, West-side Cong. ch., "D. P.," 100; Harmar Cong. ch., 5-30,	105 30
North Amherst, 1st Cong. ch.	18 00
Strongsville, 1st Cong. ch.	10 00—343 47

ILLINOIS.

Atkinson, Cong. ch.	7 48
Atlas, Cong. ch.	3 70
Bloomington, 1st Cong. ch.	2 25
Cambridge, 1st Cong. ch.	14 25
Carthage, Rev. S. H. Hyde,	2 00

Chicago, South Park ch., toward outfit and passage of Rev. and Mrs. E. A. Bell, 105; Sedgwick-st. Y. P. S. C. E., for support of do., 32.50; U. P. Cong. ch., m. c., 15.45,	152 95
Evanston, Cong. ch.	50 00
Huntley, Cong. ch.	6 00
Joy Prairie, Cong. ch.	12 09
Payson, Two little girls,	20
Pecatonica, Cong. ch.	4 00
Plymouth, Cong. ch.	6 00
Rock Falls, Cong. ch.	7 20
Rogers Park, Cong. ch.	10 85
Sheffield, Cong. ch.	79 40
Summer Hill, Cong. ch.	24 80
Wythe, Wm. W. Reed,	5 00—388 17

Legacies.—Chicago, Philo Carpenter, interest,

54 00

442 17

MICHIGAN.

Alpena, Miss J. F. Farwell,	4 00
Big Rapids, Cong. ch.	8 50
Bridgeport, Rev. P. M. Crips,	5 00
Calumet, Cong. ch.	69 63
Imlay City, 1st Cong. ch.	10 00
Lake Benton, Cong. ch.	1 52
Somerset, Cong. ch.	12 87—111 52

WISCONSIN.

Appleton, "J. D. W.," in memoriam,	5 00
Beloit, 1st Cong. ch., add'l,	32 50
Boscobel, Cong. ch.	35 00
Edgerton, Cong. ch.	12 22
Glenbeulah, J. H. Austin,	10 00
Kenosha, 1st Cong. ch.	50 86
Leeds, Cong. ch.	16 30
Watertown, Cong. ch.	7 59
Waukesha, Cong. ch.	32 15—201 62

Legacies.—Baraboo, Mrs. Amelia G. Clark, by Mrs. C. B. Alexander, Ex'x,

50 00

251 62

IOWA.

Bellevue, Cong. ch.	4 84
Clay, Cong. ch.	10 53
Des Moines, Pilgrim Cong. ch.	6 75
Eagle Grove, 1st Cong. ch.	27 82
Keokuk, Cong. ch., add'l,	20 00
Lansing, Association Coll.	4 00
New Hampton, Cong. ch.	13 47
Storm Lake, Cong. ch.	18 72—106 13

MINNESOTA.

Alexandria, 1st Cong. ch.	11 88
Lake View, Cong. ch.	2 50
Northfield, Cong. ch.	81 62
Rochester, Cong. ch.	46 98
Stephen, Cong. ch.	2 00—144 98

KANSAS.

Antrim, Lenna Gibbs and sister,	5 00
Burlington, Cong. ch.	10 00
Neosho Falls, Rev. S. B. Dyckman,	2 00—17 00

NEBRASKA.

Cowles, Cong. ch.	5 50
Exeter, 1st Cong. ch.	20 25
Santee Agency, Pilgrim Cong. ch.	28 67
Sutton, Cong. ch.	23 66
Virginia, A friend,	25 00—103 08

CALIFORNIA.

San Diego, 2d Cong. ch.	5 90
San Francisco, Plymouth Cong. ch.	32 00
Ventura, Cong. ch., add'l,	5 00—42 90

COLORADO.

Rouse, Mrs. A. M. Bissell,	5 00
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WASHINGTON.

Port Gamble, Cong. ch.	7 00
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ARIZONA.

Tempe, Woman's Miss'y Soc. of Cong. ch.	7 00
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DOMINION OF CANADA.

Province of Quebec.	
Montreal, Mrs. E. W. Childs, to const. ROBERT CHILDS PATERSON, H. M.	100 00

FOREIGN LANDS AND MISSIONARY STATIONS.

Africa, Bailundu, Rev. T. W. Woodside,	50 00
Persia, ———, Miss C. O. Van Duzee,	10 00—60 00

MISSION WORK FOR WOMEN.

From WOMAN'S BOARD OF MISSIONS OF THE INTERIOR.

Mrs. J. B. Leake, Chicago, Illinois, Treasurer.

Received 4,000, less 30 previously ack'd for Miss Searle's reft,	3,970 00
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MISSION SCHOOL ENTERPRISE.

MAINE.—Rockland, Y. P. S. C. E., for village schools in India, 20; West Brooksville, Y. P. S. C. E., for pupil in Madura, 10,	30 00
VERMONT.—Essex Junction, Y. P. S. C. E., for China,	13 91
MASSACHUSETTS.—Boston, Y. P. S. C. E. of Eliot ch., 30.10; do., Phillips ch. Sab. sch., for Zulu Mission, 30; Lakeville, Y. P. S. C. E., 5; Lunenburg, Y. P. S. C. E., 18.55; New Salem, Y. P. S. C. E., 6.85; North Beverly, Y. P. S. C. E., 5; Somerville, Y. P. S. C. E. of Franklin-st. Cong. ch., add'l, 1; Springfield, Y. P. S. C. E. of 1st Cong. ch., 45; Worcester, Y. P. S. C. E. of Old South Cong. ch., 81.53; do., Y. P. S. C. E. of Plymouth Cong. ch., for Ceylon, 12.32; do., Auburn, Y. P. S. C. E., 9.36,	244 71
RHODE ISLAND.—Chepachet, Y. P. S. C. E. CONNECTICUT.—Bridgeport, 2d Cong. Sab. sch., 25; Pomfret, Y. P. S. C. E., for pupil in Erzsrom High sch., 10; do., for Africa, 5,	8 32
NEW YORK.—Brooklyn, Y. P. S. C. E. of Lewis-ave. Cong. ch.	40 00
NEW JERSEY.—Jersey City, Y. P. S. C. E. of 1st Cong. ch.	11 00
OHIO.—Austinburg, Y. P. S. C. E., for China,	5 00
MICHIGAN.—Detroit, 1st Cong. Sab. sch., 10.05; Flint, Cong. Sab. sch., 2.73,	2 30
MINNESOTA.—Rochester, Cong. Sab. sch.	12 78
IOWA.—Clay, Cong. Sab. sch., 1.35; Creston, Y. P. S. C. E., 4.25,	4 59
NEBRASKA.—Hastings, German Cong. Sab. sch., 1.30; Sutton, Cong. Sab. sch., 5.59,	6 89
CALIFORNIA.—Highland, Union Sab. sch.	5 20
	390 30

CHILDREN'S "MORNING STAR" MISSION.

MASSACHUSETTS.—South Framingham, Grace Cong. Sab. sch.	17 50
CONNECTICUT.—Brooklyn, A Sunday-school scholar,	1 00
OHIO.—Walnut Hills, Cong. Sab. sch.	10 00

ILLINOIS.—Dummerdale, Cong. ch., 4.32;	
Joy Prairie, Cong. Sun. sch., 9.60,	13 92
WISCONSIN.—Rosendale, Cong. Sab. sch.	4 55
	46 97

FOR SUPPORT OF YOUNG MISSIONARIES.

NEW JERSEY. — Jersey City, Y. P. S. C. E. of 1st Cong. ch.
ILLINOIS. — Blue Island, Y. P. S. C. E., 25;
Galesburg, Y. P. S. C. E. of 1st Cong. ch.,
10; Ridgeland, Y. P. S. C. E., 15,

25 00

50 00

IOWA. — Victor, Y. P. S. C. E.
NEBRASKA. — Ashland, Y. P. S. C. E.

6 25

6 25

87 50

ADDITIONAL DONATIONS FOR SPECIAL OBJECTS.

NEW HAMPSHIRE. — Hanover, Miss Howe's class in Dartmouth Sab. sch., for patients in Aintab Hospital,

24 00

VERMONT. — W. Randolph, Cong. Sab. sch., for scholar in Aintab College, care of Dr. Fuller,

30 00

MASSACHUSETTS. — Blackstone, Cong. Sab. sch., for Pasumalai College, 4; Boston, Phillips ch. Sab. sch., for work of Miss Garretson, 50; do., for Doshisha, 30; do., for Anatolia College, 30; Sab. sch. of 2d ch. (Dorchester), for M. Solomon, 30; Central ch. (Jamaica Plain), Y. P. S. C. E., for native preacher, Japan, 30; Douglas, Myra A. Proctor, for Okayama Orphan Asylum, 5; Florence, Y. P. S. C. E., for use of Rev. C. H. Wheeler, 25; Halifax, M. J. Danforth, for support of little girl care of Miss E. R. Bissell, 2; Kingston, Y. P. S. C. E. of Mayflower Cong. ch., for native preacher, Madura, care of Rev. E. P. Holton, 10; Newton Centre, S. F. Wilkins, for extra work care of Rev. J. L. Atkinson, 40; do., for do., care of Rev. Charles Harding, 35; Springfield, Y. P. S. C. E. of Park Cong. ch., for education of students, care of Rev. C. A. Clark, 23.33; West Fitchburg, Mrs. J. E. Cragin, for work among women, care of Mrs. W. O. Ballantine, 1.25; do., Mrs. M. A. Osborne, for do., 1.75.

CONNECTICUT. — Burrville, Union Sab. sch., for work of Rev. G. H. Gregorian, 10; Collinsville, W. B. M., Aux., for school apparatus, San Sebastian, 25; East Windsor, Y. P. S. C. E., for support of boy in Madura, care of Rev. J. C. Perkins, 7.50; Falls Village, Y. P. S. C. E., for work of Rev. W. N. Chambers, 14.50; Mt. Carmel, A friend, for Euphrates College, 25; do., for the Doshisha, 25; Staffordville, Y. P. S. C. E., for boy in school at Okayama, care of Rev. J. H. Pettet, 25; Warren, Cong. Sab. sch., for education of boy, care of Rev. James Smith, 32.

317 33

NEW YORK. — Aquebogue, Y. P. S. C. E., for Sennackerib Babigian, care of Rev. D. A. Richardson, Erzroom, 25; Poughkeepsie, 1st Presb. Sab. sch., for special work at Wadale, 50; Wellsville, Y. P. S. C. E., for Deccan Industrial school, care of Rev. R. Winsor, 12,

164 00

NEW JERSEY. — Bloomfield, collected by Peter Carter, for Dispensary at Talas, care of Rev. W. S. Dodd, 21.42; New Brunswick, J. J. Janeway, for two dormitory buildings at Sholapur, 250,

87 00

PENNSYLVANIA. — Philadelphia, John H. Converse, for printing department in Industrial school, Samokov, care of Rev. F. L. Kingsbury,

50 00

MISSOURI. — Kansas City, "Seven children," OHIO. — Walnut Hills, Cong. Sab. sch., for work of Miss Noyes, Madura Mission,

14 00

ILLINOIS. — Cambridge, 1st Cong. ch., for church building at Chihuahua, 2.50; Englewood, Y. P. S. C. E., for work of Rev. G. H. Gregorian, 10; Hermosa, C. E. Bradley, for work of Dr. Davis, 100,

30 00

112 50

MICHIGAN. — Detroit, A lady, by Rev. W. H. Davis, for work of Rev. J. E. Tracy, 25; Niles, Friends, for Miss Searle's work, Japan, 50; Red Jacket, Woman's Missy Soc. of 1st Cong. ch., for work of Rev. H. Kingman, 45,

120 00

IOWA. — Ames, Y. P. S. C. E., 5.25; Gilbert Station, do., 3; Toledo, do., 3.75; Traer, do., 3; all for work in Echigo, Japan,

15 00

MINNESOTA. — Maine, Presb. Sab. sch., for use of Miss E. J. Newton, Fochow, 7; Minneapolis, Clarence E. V. Nutting, together for education of girl, care of Miss M. G. Nutting, 3,

10 00

KANSAS. — Manhattant, Y. P. S. C. E.; Professor Rain's Sab. sch. class; Miss Phoebe Haines; Mrs. J. G. Foster; each 14; together for education of four students in Anatolia College, and with prev. dona., to const. Mrs. JANE G. FOSTER, H. M.

56 00

NEBRASKA. — Trenton, 1st Cong. ch., for Marash College,

6 50

SOUTH DAKOTA. — Rapid, King's Daughters, for use of Miss S. A. Closson,

25 80

NOVA SCOTIA. — Yarmouth, M. E. Jenkins, to support native preacher, Madura Mission, care of Rev. J. P. Jones,

50 00

MISSION WORK FOR WOMEN.

FROM WOMAN'S BOARD OF MISSIONS.

Miss Ellen Carruth, Boston, *Treasurer.*

For use of Rev. W. H. Sanders, 5 00

For use of Miss E. C. Wheeler, 10 00

For Tsonga, care of Mrs. C. D. Marsh, 15 00

For Mrs. Marsh, for Sab. sch. cards, 5 00

For pupil, care Miss S. A. Closson, 10 50

For work of Miss F. E. Burrage, 40 00

For work of Miss Dency T. M. Root, 50 00

For pupils in Inanda Sem., care of Mrs. M. K. Edwards, 29 00

For support of Mrs. L. H. Gulick, 132 00

For Miss Kimball's license as physician, 35 00

For Miss Closson, for gymnasium suits, 69 32—400 82

FROM WOMAN'S BOARD OF MISSIONS OF THE INTERIOR.

Mrs. J. B. Leake, Chicago, Illinois,

Treasurer.

For three boys in Rev. R. A. Hume's school, Ahmednagar,

25 00

FROM WOMAN'S BOARD OF MISSIONS FOR THE PACIFIC.

Mrs. R. E. Cole, Oakland, California,

Treasurer.

For school in Broosa, care of Mrs. T. A. Baldwin,

500 00

For Bible woman "Annal," care of Dr. Pauline Root,

30 00—530 00

FROM THE CANADA CONGREGATIONAL WOMAN'S BOARD OF MISSIONS.

Mrs. Ella F. M. Williams, Montreal,

Treasurer.

For work of Rev. F. W. Macallum, 10 00

For school of Rev. F. W. Macallum, 10 00—20 00

2,359 37

Donations received in September,

14,695 50

Legacies received in September,

812 06

15,507 56

FOR YOUNG PEOPLE.

BECOMING A CHRISTIAN IN AFRICA.

BY REV. WILLIAM H. SANDERS, OF BIHE, WEST AFRICA.

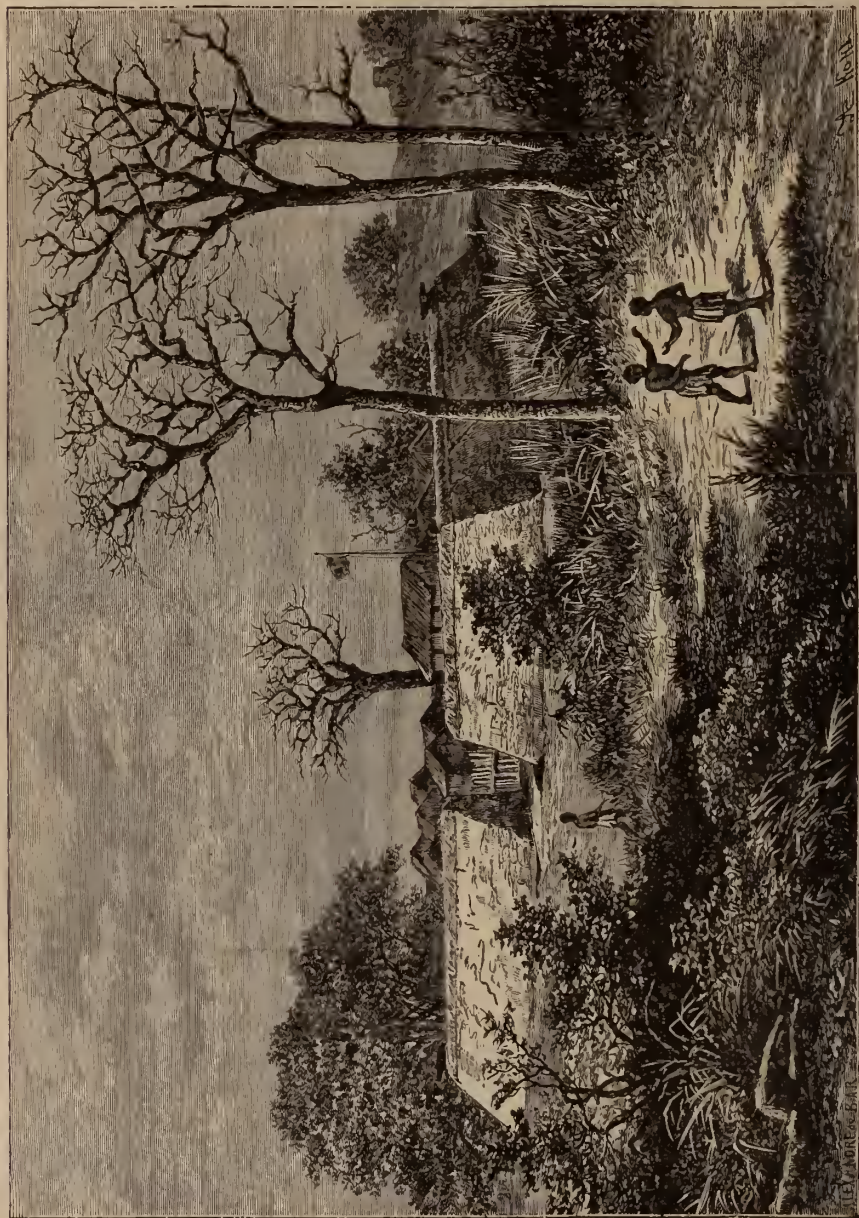
KANJALA is a young woman born and brought up in Kamondongo. Her name signifies "a little hunger," it being the diminutive formed from *onjala*, "hunger." Most names of persons among the Ovimbundu have significance. Chimuku means "rat," and this is a common name for a boy. Twins are usually named Jamba, "elephant," and Geve, "hippopotamus." Chiyuvila means "newly made beer." Probably when one so named was born, beer had just been made. Since Kanjala's name means "a little hunger," it is probable that she was born in October or November, a time when food is less abundant than it is during most of the year.

Often when not busy in the field with her mother, nor at the village pounding corn in the family mortar, nor doing other work which falls to the girl's lot, she would come to the mission compound to gaze at the newly arrived white people. Their strange looks and queer ways were of unflinching interest. Staring is not held to be in good taste even among the Ovimbundu. Exceptions, however, are allowed. Gazing at a chieftain, or at cattle, or at white people is said to be entirely proper. So this pastime indulged in by Kanjala was legitimate.

When a school for girls had been established, she in time began to attend. The session each day was short, but yet its length and regularity made it obnoxious to her mother. Nor did the scholar find the occupation altogether delightful. Early in the morning, work had to be done at home. Then followed several hours of labor in the cornfield. The care of a field of from three to six acres is a small matter in a land of horses and plows, seed-droppers and cultivators, shellers and grinders. In Africa a field of this size affords the owners much hard work. After digging, planting, or cultivating from eight till two with a hoe whose handle was but fifteen inches long, it was no small thing to come and study an hour or two; nor is it surprising that some inducement to attend-



ance, such as sewing patchwork during a part of the time, the dress to belong to the scholar when finished, had to be offered. Progress in learning to read was of



THE PORTUGUESE FORT AT CACONDA, SOUTHWEST OF BIHÉ.

course slow. But the art of reading was only a part of the lesson. The matter read was Scripture. The chief aim was to teach the truths of the Bible and win the scholars to Christ. Beginning to pray in public is sometimes the first indica-

tion given of a purpose to be a Christian. It is looked upon as an avowal of that purpose. So it was an encouragement and joy when Kanjala, among others, began to take part in the prayer-meetings held with them by their teacher. From that time Kanjala was looked upon as one who in due time would seek by baptism to unite with God's people.

One day, when about sixteen, she came with a companion to seek advice. When greeted and asked about their errand, the companion became speaker. Kanjala had, she said, before "accepting the words" been engaged to marry a man named Suse. Since determining to be a Christian she wished to break the engagement. This her mother would not allow; yet one of the teachings from the Word is that we may not marry unbelievers. What now ought she to do? It was a serious question for her to answer.

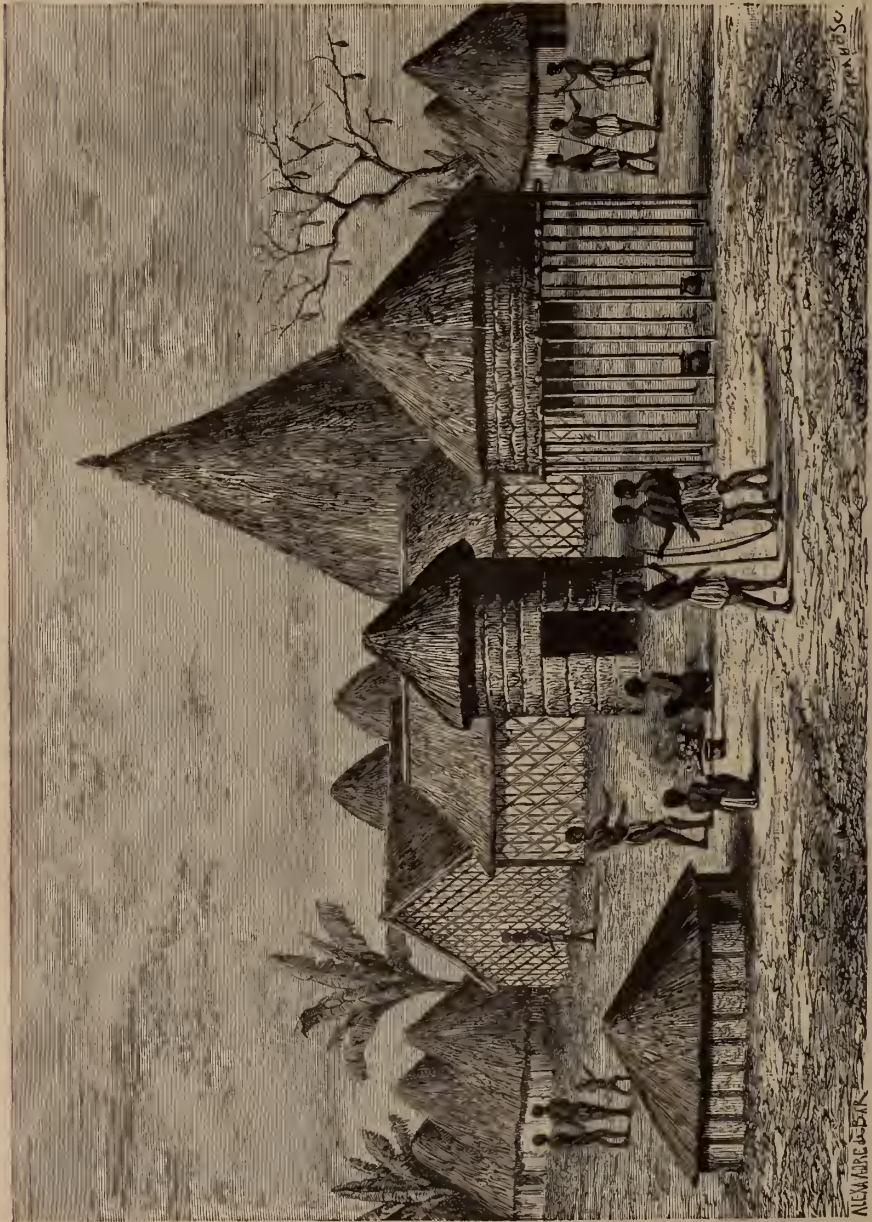
It must be borne in mind that a man becoming engaged to a girl makes a present to her brother, uncle, or other relative having authority in the family. He also from that time provides her apparel. When the engagement has continued a year he may have thus expended from sixteen to twenty yards of cotton cloth. This must be restored if the woman breaks the engagement. To the women and girls it is no small matter to get together that amount of cloth at once. Nor do brothers or uncles furnish it with cheerfulness. So, aside from her mother's aversion to Christianity, this matter of returning the engagement gift and the cloths received since that time stood in the way.

The case lay clearly in Kanjala's mind, so no advice was given. She was only shown that it was a case of obeying God or her mother, and was told that the decision must be made by herself. She had always been easily led by those near her. Knowing this disposition and the strong pressure to which she would be subjected, it was without surprise, though with keen disappointment, that news of her marriage was received. That she did not feel easy about it was evident. Neither school nor Sunday services were longer attended. Later she came to the station occasionally. Cordial greetings were always given to assure her of friendly feelings. As the months went on the Christians reported that Suse at times spoke favorably of the "teaching" or "the words."

A few months ago Suse was traveling to the coast as carrier for a missionary. In the same party were two Christian young men from Bailundu. Evangelistic services were held for the carriers in which the native Christians usually took part. Sometimes they related their experiences in becoming Christians. Either these testimonies or some other remarks seem to have met Suse's need. He announced himself a Christian, and that he purposed identifying himself with the Christian community as soon as he should return to Bihé. "This teaching is not new to me," he said; "my wife told me the same things. I believed then, but dreaded the opposition sure to be made by friends should I profess to be a Christian."

Though in Bailundu and Bihé no Christian has had to suffer by sword or fire, yet there and all through heathendom the convert endures much that is painful. Professing Christ often means, in America, pleasing the whole circle of relatives and acquaintances. In heathen lands displeasing all one's kindred and friends is the very least it means.

On reaching home again Suse promptly began attending school. To be able to read so as to have access to the pages of God's Word is the ambition of each



VILLAGE IN LOVALE, EAST OF BIHE.

convert. Neither he nor his wife is a member of the church; but when God has begun a good work in any heart he does not abandon it. So it is confidently expected that in due time they will come into it and that they will be one of the families which are to be in that region as a city set on a hill.

MINUTES OF THE ANNUAL MEETING.

The American Board of Commissioners for Foreign Missions commenced its Eighty-third Annual Meeting in the First Congregational Church of Chicago, Illinois, October 4, 1892, at three o'clock in the afternoon.

CORPORATE MEMBERS PRESENT.

Maine.

Rev. William P. Fisher, Brunswick.
Galen C. Moses, Esq., Bath.

New Hampshire.

Alonzo H. Quint, D.D., Dover.
Hon. John J. Bell, Exeter.

Vermont.

Rev. H. Fairbanks, PH.D., St Johnsbury.
Hon. Franklin Fairbanks, St. Johnsbury.
Charles W. Osgood, Esq., Bellows Falls.

Massachusetts.

Augustus C. Thompson, D.D., Boston.
Nathaniel George Clark, D.D., Boston.
Langdon S. Ward, Esq., Boston.
Joshua W. Wellman, D.D., Malden.
Edmund K. Alden, D.D., Boston.
Hon. Joseph S. Ropes, Boston.
Edwin B. Webb, D.D., Wellesley.
Daniel L. Furber, D.D., Newton Centre.
Richard H. Stearns, Esq., Boston.
Egbert C. Smyth, D.D., Andover.
A. Lyman Williston, Esq., Northampton.
M. McG. Dana, D.D., Lowell.
Elbridge Torrey, Esq., Boston.
Sewall G. Mack, Esq., Lowell.
Thomas J. Borden, Esq., Fall River.
Cyrus Hamlin, D.D., LL.D., Lexington.
Elnathan E. Strong, D.D., Auburndale.
Judson Smith, D.D., Boston.
Rev. Charles A. Dickinson, Boston.
G. Henry Whitcomb, Esq., Worcester.
George F. Pentecost, D.D., Northfield.
Edward A. Studley, Esq., Boston.
Arthur Little, D.D., Dorchester.
Rev. George A. Tewksbury, Concord.
Rev. Payson W. Lyman, Fall River.
Charles C. Creegan, D.D., Boston.
Albert E. Dunning, D.D., Jamaica Plain.
Daniel March, D.D., Woburn.
Lyman S. Rowland, D.D., Lee.
Rev. David N. Beach, Cambridgeport.
Henry D. Hyde, Esq., Boston.
Rev. John R. Thurston, Whitinsville.
John D. Kingsbury, D.D., Bradford.
Edwin H. Baker, Esq., Ware.
David O. Mears, D.D., Worcester.

Rhode Island.

Hon. Amos C. Barstow, Providence.
Rowland Hazard, Esq., Peacedale.

Connecticut.

John N. Stickney, Esq., Rockville.
Charles R. Palmer, D.D., Bridgeport.
Robbins Battell, Esq., Norfolk.
Lewis A. Hyde, Esq., Norwich.
Azal W. Hazen, D.D., Middletown.
James W. Cooper, D.D., New Britain.
Hon. Chester Holcombe, Hartford.
Llewellyn Pratt, D.D., Norwich.
S. H. Howe, D.D., Norwich.

New York.

Hon. Calvin T. Hulburd, Brasher Falls.
Richard S. Storrs, D.D., LL.D., Brooklyn.
Zebulon S. Ely, Esq., New York City.
L. Henry Cobb, D.D., New York City.
E. N. Packard, D.D., Syracuse.
Frank Russell, D.D., New York City.
Thomas B. McLeod, D.D., Brooklyn.
William E. Park, D.D., Gloversville.
W. A. Robinson, D.D., Middletown.
S. H. Virgin, D.D., New York City.
Joseph E. Brown, Esq., Brooklyn.
Charles H. Daniels, D.D., New York City.

New Jersey.

A. H. Bradford, D.D., Montclair.

Pennsylvania.

George L. Weed, Esq., Philadelphia.

District of Columbia.

J. E. Rankin, D.D., Washington.

Alabama.

Henry S. DeForest, D.D., Talladega.

Louisiana.

Henry L. Hubbell, D.D., Lake Charles.

Ohio.

William J. Breed, Esq., Cincinnati.
Hiram C. Haydn, D.D., LL.D., Cleveland.
Calvin B. Hulbert, D.D., Adams Mills.
James Brand, D.D., Oberlin.
Charles F. Thwing, D.D., Cleveland.
George R. Leavitt, D.D., Cleveland.
Washington Gladden, D.D., Columbus.

William H. Warren, D.D., Cincinnati.
 Walter A. Mahony, Esq., Columbus.
 William G. Ballantine, D.D., Oberlin.

Illinois.

George N. Boardman, D.D., Chicago.
 Edward P. Goodwin, D.D., Chicago.
 E. W. Blatchford, Esq., Chicago.
 Ralph Emerson, Esq., Rockford.
 Simon J. Humphrey, D.D., Chicago.
 Frederick A. Noble, D.D., Chicago.
 Rev. Moses Smith, Glencoe.
 Charles H. Case, Esq., Chicago.
 M. K. Whittlesey, D.D., Ottawa.
 James G. Johnson, D.D., Chicago.
 Franklin W. Fisk, D.D., Chicago.
 John L. Withrow, D.D., Chicago.
 William H. Rice, Esq., Chicago.
 William E. Hale, Esq., Chicago.
 G. S. F. Savage, D.D., Chicago.
 Edwin C. Bissell, D.D., Chicago.
 Rev. William A. Waterman, Geneseo.
 T. D. Robertson, Esq., Rockford.
 J. M. Sturtevant, D.D., Galesburg.
 E. H. Pitkin, Esq., Ridgeland.

Michigan.

James B. Angell, LL.D., Ann Arbor.

Wisconsin.

Edward H. Merrill, D.D., Ripon.
 Elijah Swift, Esq., Eau Claire.
 George H. Ide, D.D., Milwaukee.

Minnesota.

David C. Bell, Esq., Minneapolis.
 George H. Rust, Esq., Minneapolis.
 Albert H. Heath, D.D., St. Paul.
 Hon. Aaron Kimball, Austin.
 Smith Baker, D.D., Minneapolis.

Iowa.

Alden B. Robbins, D.D., Muscatine.
 George F. Magoun, D.D., Grinnell.
 Rev. George H. White, Grinnell.

Missouri.

Henry A. Stimson, D.D., St. Louis.

MALE HONORARY MEMBERS REPORTED
 AS PRESENT.

Maine.

Rev. J. E. Adams, Bangor.
 Rev. Charles D. Crane, Newcastle.
 Rev. E. R. Smith, Temple.

New Hampshire.

Rev. George E. Hall, Dover.
 Prof. M. D. Bisbee, Hanover.
 Rev. F. G. Clark, Plymouth.
 Rev. G. H. Tilton, Lancaster.

Rev. George F. Bard, Walpole.
 Rev. C. Fremont Roper, West Concord.

Vermont.

Rev. Samuel H. Barnum, Cornwall.
 C. M. Lamson, D.D., St. Johnsbury.
 Rev. V. M. Hardy, West Randolph.

Massachusetts.

Rev. W. S. Smith, Auburndale.
 Rev. R. M. Sargent, Adams.
 Joseph Cook, LL.D., Boston.
 E. H. Morrill, Boston.
 A. P. Foster, D.D., Boston.
 Rev. Lewis V. Price, Brockton.
 Rev. W. J. Batt, Concord.
 Rev. A. B. Peffers, Douglas.
 Rev. Henry Hyde, Greenfield.
 Rev. Daniel Phillips, Huntington.
 Rev. Webster Woodbury, Milford.
 Rev. J. W. Lane, North Hadley.
 Arthur H. Sheldon, Northampton.
 Rev. George A. Hall, Peabody.
 Rev. John A. Woodhull, Plainfield.
 Rev. J. C. Labaree, Randolph.
 Rev. DeWitt C. Clark, Salem.
 Rev. E. S. Tead, Somerville.
 Charles E. Swett, Winchester.

Rhode Island.

Rev. F. F. Emerson, Newport.
 Thomas P. Barnefield, Pawtucket.
 Rev. L. W. Woodworth, Providence.

Connecticut.

Thomas P. Merwin, New Haven.
 Rev. C. H. Bullard, Hartford.

New Jersey.

Rev. S. L. Loomis, Newark.

District of Columbia.

Oliver S. Dean, D.D., Washington.

Indiana.

Rev. H. O. Spelman, Angola.
 Rev. Frank E. Knopf, Elkhart.
 Rev. F. N. Dexter, Indianapolis.
 Rev. C. A. Gleason, Ridgeville.
 Rev. J. Monroe Lyon, Whiting.

Illinois.

K. A. Burnell, Aurora.
 Rev. J. E. Bissell, Batavia.
 Rev. Edwin Ewell, Byron.
 Rev. E. J. Alden, Chicago.
 J. R. J. Anthony, Chicago.
 William E. Blackstone, Chicago.
 Rev. David Beaton, Chicago.
 Rev. George H. Bird, Chicago.
 Rev. William E. Brooks, Chicago.
 Eli Corwin, D.D., Chicago.
 Simeon Gilbert, D.D., Chicago.

Rev. E. R. Davis, Chicago.
 Rev. W. J. Cady, Chicago.
 Rev. R. S. Evans, Chicago.
 F. W. Gunsaulus, D.D., Chicago.
 J. E. Herman, Chicago.
 Rev. A. N. Hitchcock, PH.D., Chicago.
 Rev. R. A. Jernberg, Chicago.
 Rev. J. A. Mack, Chicago.
 Rev. T. J. Prudden, Chicago.
 Rev. J. P. Richards, Chicago.
 Rev. H. D. Sheldon, Chicago.
 Rev. Albert L. Smalley, Chicago.
 Rev. John Willard, Chicago.
 George B. Willcox, D.D., Chicago.
 Rev. C. T. Wyckoff, Chicago.
 Rev. W. E. DeRiemer, Chinoia.
 Rev. W. C. Miller, Decatur.
 Rev. M. L. Williston, Elmhurst.
 Frank H. Trethill, Englewood.
 Charles C. Cragin, Evanston.
 Henry W. Chester, Esq., Evanston.
 Harlow B. Hill, Evanston.
 M. A. Dean, Evanston.
 E. D. Redington, Evanston.
 Rev. H. K. Painter, Galva.
 Rev. John W. Fox, Granville.
 Rev. E. L. Davies, Lake Forest.
 Rev. George H. Wilson, Hinsdale.
 Rev. E. F. Wright, Huntley.
 Rev. A. M. Thorne, Jefferson.
 Rev. J. H. Winsor, LaGrange.
 Rev. Dana Sherrill, Marshall.
 Rev. D. E. Evans, Mont Clare.
 Rev. C. C. Warner, Morris.
 Rev. J. R. Knodell, Oak Park.
 Rev. J. Herbert, Ontario.
 Rev. George W. Colman, Park Ridge.
 Rev. Warren F. Day, Ottawa.
 Rev. L. R. Royce, Payson.
 Rev. W. B. Bond, Rogers Park.
 Rev. A. W. Ackerman, Sheffield.
 Rev. C. B. Riggs, Streator.
 Edward G. Howe, Tracy.
 Rev. F. F. Pearce, Turner.
 Rev. J. B. Fairbank, Waverly.
 Rev. P. W. Perry, Western Springs.
 Rev. Q. L. Dowd, Winetka.

Wisconsin.

Rev. Alfred B. Penniman, Berlin.
 Rev. Smith Norton, Beloit.
 Rev. C. W. Damon, Dartford.
 Rev. J. K. Kilbourn, Genesee.
 M. D. Cooke, Green Bay.
 J. A. Cunningham, Janesville.
 Rev. S. P. Wilder, Janesville.
 Rev. George Ford, Merrill.
 Rev. William Walker, Milton.
 Rev. A. D. Adams, Oshkosh.
 George C. Hill, Rosendale.
 Rev. Josiah Beardsley, Rosendale.

Rev. William L. Bray, Rhinelander.
 Rev. A. A. Andridge, Sturgeon Bay.
 Rev. S. E. Lathrop, Washburn.

Minnesota.

Rev. E. S. Williams, Minneapolis.
 Rev. Herman P. Fisher, Ortonville.
 Edward P. Ingersoll, D.D., St. Paul.

Missouri.

Rev. John Vetter, Eldon.

Kansas.

Rev. Pearse Pinch, Newton.

Iowa.

Rev. A. W. Archibald, Davenport.
 Rev. H. K. Edson, Grinnell.
 Rev. H. H. Robbins, Grinnell.
 Rev. N. L. Packard, Ionia.
 Rev. F. T. Lee, Muscatine.
 Henry D. Smith, Monticello.
 Francis Sawyer, Sawyer.

Nebraska.

G. W. Wainwright, D.D., Blair.
 Rev. F. C. Cochran, Rising City.

South Dakota.

Rev. Philo Hitchcock.

New York.

T. D. Demond, Buffalo.
 Rev. F. S. Fitch, Buffalo.
 Rev. George F. Bailey, Franklin.

Ohio.

Rev. R. O. Root, Conneaut.
 Rev. C. E. Dickinson, Marietta.
 H. M. Tenney, D.D., Oberlin.

Michigan.

M. M. Martin, D.D., Allegan.
 Rev. J. W. Bradshaw, Ann Arbor.
 Rev. D. R. Atkins, Calumet.
 Rev. Andrew J. Hetrick, Cassapolis.
 William H. Davis, D.D., Detroit.
 Rev. G. A. Pollard, Grand Rapids.
 Rev. A. J. Covell, Flint.
 Rev. I. W. McKeever, Ludington.
 Rev. A. S. Kedzie, Grand Haven.

England.

Rev. John Brown, D.D., Bedford.

Turkey.

Rev. G. H. Krikorian, Yozgat.

MISSIONARIES PRESENT.

Rev. C. M. Cady and wife, Japan.
 Rev. J. L. Atkinson and wife, Japan.
 Rev. George Allchin and wife, Japan.
 Rev. Mark Williams and wife, China.

Rev. Henry P. Perkins, China.
 Rev. George H. Gutterson and wife, India.
 Rev. Edward S. Hume and wife, India.
 Miss Hattie A. Houston, India.
 Miss Pauline Root, M.D., India.
 Rev. Charles W. Holbrook, Africa.
 Rev. William H. Sanders, Africa.
 Rev. W. T. Currie, Africa.

Rev. C. C. Tracy, Turkey.
 Miss Marion E. Sheldon, Turkey.
 Rev. Thomas D. Christie, Turkey.
 Rev. John A. Ainslie, Turkey.
 Rev. William E. Locke and wife, Turkey.
 Rev. J. Henry House, D.D., Turkey.
 Miss Etta D. Marden, Turkey.
 Miss Esther T. Maltbie, Turkey.
 Rev. Albert W. Clark, Austria.

President Storrs took the chair, read the Scriptures, and offered prayer. A hymn was sung.

Rev. F. W. Gunsaulus, D.D., extended a welcome in behalf of the churches entertaining the Board. Response was made by the President.

The Minutes of the last meeting were read in outline.

Secretary E. K. Alden, D.D., read the Report of the Prudential Committee on the Home Department.

Prayer was offered by Rev. M. McG. Dana, D.D.

The President appointed the following:—

Committee on Nominations.—Rev. Henry Fairbanks, PH.D., Rev. Chas. R. Palmer, D.D., William E. Hale, Esq., A. L. Williston, Esq., Rev. G. S. F. Savage, D.D.

The President nominated the following Committees, and they were confirmed by the Board:—

Business Committee.—Rev. James G. Johnson, D.D., Hon. Chester Holcombe, Rev. T. B. McLeod, D.D., D. C. Bell, Esq., Lewis A. Hyde, Esq.

Committee of Arrangements.—Chas. H. Case, Esq., Major E. D. Redington, Rev. J. C. Armstrong.

Treasurer Ward presented a report of the financial affairs of the Board, to which was appended the certificates of the Auditors and of the Special Examiner.

Communications were received from the Northern New Jersey Conference and from the General Association of Congregational Churches of New Hampshire, and referred to the Business Committee.

Secretary Smith read that part of the Annual Survey of Missions which relates to Missions in the Pacific Islands, China, Africa, and Asiatic Turkey, and Secretary Clark that part of the Annual Survey which relates to the Missions in Papal Lands, European Turkey, India, and Japan.

Prayer was offered by Rev. Cyrus Hamlin, D.D.

A communication was received from the General Association of Michigan and referred to the Business Committee.

A similar communication was received from the General Association of Massachusetts and also referred to the Business Committee.

Adjournment was taken to 7.30 P.M.

TUESDAY EVENING.

Vice-President Blatchford took the chair at 7.30 o'clock. The Scriptures were read and prayer offered by Rev. John Brown, D.D., of Bedford, England. The sermon was preached by Rev. Daniel March, D.D., on the text Matt. 21:5: "Tell ye the daughter of Zion, Behold thy King cometh unto thee."

Prayer was offered by Rev. L. H. Cobb, D.D., and adjournment was taken to nine o'clock A.M., Wednesday.

WEDNESDAY MORNING.

The President took the chair at nine o'clock. Prayer was offered by Rev. G. F. Magoun, D.D.; a hymn was sung, and the Minutes of the preceding day were read.

A telegram was received from the General Association of California and referred to the Business Committee.

Secretary Alden read a paper from the Prudential Committee on "The Fellowship of the American Board with the Churches: An Historic Statement."

Remarks were made by Rev. F. A. Noble, D.D., who moved that the paper be referred to a Committee of eleven, charged to consider the paper and any recommendations that may come to the Board upon the subject, and to report at the next Annual Meeting. Rev. A. H. Quint, D.D., moved its reference to the Business Committee. Rev. A. E. Dunning, D.D., Rev. G. F. Magoun, D.D., made remarks, and the motion of Dr. Quint was lost. Dr. Quint moved that the motion of Dr. Noble be amended, instructing the Committee to report at this meeting. After remarks by Dr. Noble, President Storrs, Dr. Magoun, and Mr. Z. S. Ely, the amendment was accepted by the mover, and the motion was adopted.

The Business Committee requested that all communications now in their hands upon the relation of the Board to the churches be referred to the Committee above constituted, and it was so ordered.

Devotional exercises were conducted by Rev. James Brand, D.D., for a half-hour.

Secretary Clark read a paper upon "The Joy of Christ in the Work of Redemption."

Addresses were made by Rev. A. W. Clark, of the Austrian Mission, Rev. E. S. Hume, of the Madura Mission, Rev. C. C. Tracy, of Turkey, and Rev. John Brown, D.D., of England.

The President appointed the following Committee, called for by Dr. Noble's resolution, and the appointment was confirmed by the Board: Rev. F. A. Noble, D.D., Rev. A. H. Quint, D.D., Hon. F. Fairbanks, Ralph Emerson, Esq., Pres. W. G. Ballantine, Rev. L. Pratt, D.D., Geo. H. Rust, Esq., C. H. Case, Esq., G. C. Moses, Esq., Rev. A. E. Dunning, D.D., Roland Hazard, Esq.

The Committee on Nominations reported the following Committees, and they were approved by the Board.

Committee on the Home Department.—Rev. F. A. Noble, D.D., Hon. Franklin Fairbanks, Hon. Henry D. Hyde, Rev. A. H. Bradford, D.D., Rev. J. W. Cooper, D.D., Rev. F. S. Fitch, Hon. J. M. W. Hall.

Committee on the Treasurer's Report.—Edwin H. Baker, Esq., Ralph Emerson, Esq., Elijah Swift, Esq., Walter A. Mahony, Esq., Joseph E. Brown, Esq., Hon. A. C. Barstow, Robbins Battell, Esq.

Committee on Place and Preachers.—Rev. L. Pratt, D.D., Pres. F. W. Fisk, D.D., Rev. J. W. Wellman, D.D., Rev. George H. Ide, D.D., Rev. L. H. Cobb, D.D., George H. Whitcomb, Esq., Rev. E. N. Packard, D.D.

Committee to Nominate Officers.—Rev. James Brand, D.D., Rev. D. N. Beach, Rev. D. L. Furber, D.D., Rowland Hazard, Esq., Rev. J. G. Johnson, D.D., G. H. Rust, Esq., Rev. W. A. Robinson.

Committee on Missions in Papal Lands.—Prof. J. J. Blaisdell, D.D., Rev. M. McG. Dana, D.D., Rev. A. W. Clark, Rev. F. P. Woodbury, D.D., Rev. J. R. Danforth, D.D., Rev. Warren F. Day.

Committee on Missions in China.—Pres. W. G. Ballantine, D.D., Prof. William Porter, Rev. Simeon Gilbert, D.D., E. A. Studley, Esq., Rev. H. P. Perkins, Rev. Henry Hopkins, D.D., Rev. J. W. Lane.

Committee on Missions in India and Ceylon.—Rev. A. W. Hazen, D.D., Rev. Geo. F. Pentecost, D.D., Rev. Smith Baker, D.D., Rev. W. E. Park, D.D., Rev. Daniel March, D.D., Rev. W. E. DeRiemer, W. A. Talcott, Esq.

Committee on Missions in the Pacific Islands.—Prof. Egbert C. Smyth, D.D., Rev. Arthur Little, D.D., Rev. M. K. Whittlesey, D.D., Rev. Eli Corwin, D.D., Rev. John C. Labaree, Rev. S. J. Humphrey, D.D., Rev. Horace H. Robbins.

Committee on Missions in Japan. — Rev. George R. Leavitt, D.D., Rev. A. E. Dunning, D.D., Rev. E. S. Williams, Rev. J. L. Atkinson, Rev. John R. Thurston, G. C. Moses, Esq., Hon. Royal C. Taft.

Committee on Missions in Turkey. — Rev. S. H. Howe, D.D., Rev. George W. Phillips, D.D., John N. Stickney, Esq., Rev. H. S. Deforest, D.D., Rev. W. L. Bray, Rev. G. W. Wainwright.

Committee on Missions in Africa. — Rev. Edward Hawes, D.D., Rev. D. O. Mears, D.D., Rev. William Walker, Rev. A. R. Thain, D.D., Rev. C. A. Wight, Rev. John Fairbanks, Rev. J. M. Sturtevant, D.D.

Adjournment was taken to 2.30 o'clock.

WEDNESDAY AFTERNOON.

The President took the chair at 2.30 o'clock. A hymn was sung, prayer was offered by Vice-President Blatchford. Secretary Smith read a paper on "Missionary Qualifications." Addresses were made by Rev. Arthur Little, D.D., Rev. W. T. Currie, of West Central Africa, Rev. H. P. Perkins, of North China, and the Recording Secretary.

Reports were presented from their different fields by Field Secretary Creegan and the two District Secretaries, Dr. Daniels, of New York, and Dr. Hitchcock, of Chicago.

Adjourned to 7.30 P.M.

WEDNESDAY EVENING.

Vice-President Blatchford took the chair at 7.30 o'clock.

The Scriptures were read and prayer offered by Rev. C. R. Palmer, D.D.

Addresses were made by Thomas W. Harrison, Esq., delegate to the National Congregational Council from the Congregational Union of England and Wales, Rev. W. E. Park, D.D., and Rev. George F. Pentecost, D.D. Prayer was offered by Rev. D. O. Mears, D.D.

Adjourned to nine A.M., to-morrow.

THURSDAY MORNING.

The President took the chair at nine o'clock. Prayer was offered by Rev. Smith Baker, D.D. A hymn was sung. The Minutes of yesterday's sessions were read. The report of the Committee on the Treasurer's Report was read and accepted.

The Committee on the Turkish Missions reported through Rev. S. H. Howe, D.D., and the report was accepted.

Addresses were made by Rev. W. E. Locke, of Bulgaria, and Rev. Cyrus Hamlin, D.D.

A telegram was received from the General Association of Connecticut and referred to the Committee on the paper read by Secretary Alden.

A communication was received from the Congregational Association of Minnesota and referred to the same Committee.

The Committee on African Missions reported through Rev. D. O. Mears, D.D., and after remarks by Rev. W. H. Sanders, of West Central Africa, the report was accepted.

Rev. M. McG. Dana, D.D., offered the following resolution with the request that it be referred to the Committee on Japan, which, with the consent of the Business Committee, was granted: —

Whereas, Rev. W. H. Noyes was prevented, for reasons that at the time seemed good and sufficient to the Prudential Committee, from going abroad as a missionary of this Board; and, *whereas*, he was ordained by a large representative Council of Churches held in Berkeley Temple, Boston, and sent forth as an independent missionary to Japan, supported by that church; and, *whereas*, he has been laboring with great earnestness and success in that land for some three years, maintaining the happiest and most helpful relations to this Board's representatives, and spoken of in the report made by the Kumi-ai churches of Japan in 1892 to this body, as having "so thoroughly merged his work in that of the American Board's Mission that no separation is possible," therefore, be it

Resolved, That the Prudential Committee be requested to take measures to have Mr. and Mrs. Noyes received under the care and direction of this Board, and enrolled with its regular missionary force in Japan.

On motion of Dr. Noble, of the Committee on Dr. Alden's paper, it was voted that the report of that Committee be the order for twelve o'clock to-day.

The Committee on Missions in India and Ceylon reported through Rev. A. W. Hazen, D.D., and the report was accepted.

Remarks were made by Rev. R. C. Hastings, of Ceylon, Rev. T. D. Christie, of East Central Turkey, and Rev. J. H. House, D.D., of Constantinople.

Prayer was offered by Rev. E. B. Webb, D.D.

Rev. Joseph Cook offered the following resolution, which was adopted:—

Having petitioned Congress and the Directors and Commissioners of the Columbian World's Fair for the Sunday closing of the Exposition, the American Board of Commissioners for Foreign Missions now in session at Chicago, in its Eighty-third Annual Meeting, hereby expresses their devout gratitude to Providence that Congress, by great majorities in both Houses, has voted for Sunday closing. In view of current agitation for Sunday opening, the Board hereby renews its petition to Congress, the Commissioners and the Directors, to close the doors of the Exposition on Sundays, in accordance with the divine command, national precedent, the wants of working men and women, and the interests of the churches, missions, and Christian civilization at home and abroad.

The President reported the performance of its work by the Committee appointed last year to bring before the President of the United States the situation and need of our mission in the Caroline Islands, in view of Spanish aggression and injury. The Committee was cordially received and was promised the immediate attention of the government to the subject.

The Committee on Pacific Islands reported through Prof. Egbert C. Smyth, D.D., and the report was accepted.

The Committee on Papal Lands reported through Rev. M. McG. Dana, D.D., and after remarks by Rev. A. W. Clark, of Bohemia, the report was accepted.

The Committee on Place and Preacher reported through Rev. E. N. Packard, D.D., recommending Worcester, Mass., as the place of the next Annual Meeting, and Rev. A. J. Lyman, D.D., of Brooklyn, N. Y., as preacher, with Rev. T. E. Clapp, of Portland, Ore., as alternate; they also nominating the following:—

Committee of Arrangements.—Rev. D. O. Mears, D.D., Rev. D. Merriman, D.D., Rev. C. M. Southgate, Rev. W. V. W. Davis, D.D., Rev. A. McCullagh, D.D., Rev. A. Z. Conrad, Rev. Albert Bryant, G. H. Whitcomb, Esq., H. B. Lincoln, Esq., Prof. H. T. Fuller, H. H. Merriam, Esq., J. M. Russell, Esq., G. W. Mackintire, Esq.

The report was accepted, the recommendations adopted, and the appointments made.

The President appointed the following Committee for the ensuing year to nominate Corporate Members, and the appointment was confirmed:—

Hon. Franklin Fairbanks, Prof. Geo. P. Fisher, D.D., Hon. J. M. W. Hall, Rev. S. H. Virgin, D.D., Joseph E. Brown, Esq., Rev. James Brand, D.D., D. C. Bell, Esq.

The Committee on Missions in Japan reported through Rev. Geo. R. Leavitt, D.D., and the report was accepted.

The Committee also reported back the resolution in reference to Rev. Mr. Noyes referred to it, with the recommendation that, "In view of the complications of this case, and of the fact that the Prudential Committee has more than once carefully reviewed it, and that the Mission has made no request concerning a change in the relations of Mr. and Mrs. Noyes to their work, we feel disposed to recommend that the Prudential Committee have further communication with the Mission and take such action as seems best for the interest of the Mission." This report was also accepted.

Remarks were made by Rev. J. L. Atkinson, of Japan, and Rev. Mark Williams, of North China.

Dr. Joseph Cook offered a motion that the President be authorized to sign a petition presented to the Board in the interest of the suppression of the opium and liquor traffic, and the matter was referred to the Business Committee.

A telegram of greeting was received bearing the salutations of the Illinois Woman's Christian Temperance Union.

Pres. W. G. Ballantine, D.D., presented the report of the Committee on Secretary Alden's paper from the Prudential Committee, offering a majority report. Dr. Noble offered a minority report, and on motion of Hon. C. Holcombe both reports were referred back to the Committee with instructions to agree.

Adjournment was taken until after the Communion Service.

THURSDAY AFTERNOON.

The Board united with the churches of the city in the celebration of the Lord's Supper, Rev. Graham Taylor, D.D., and Rev. A. W. Clark presiding.

The President took the chair at four o'clock, and Pres. W. G. Ballantine and Dr. Noble united in reporting for the Committee on Secretary Alden's paper the following resolutions:—

Resolved, (1) That the Committee for the Nomination of New Members appointed at this meeting be directed to receive from the state, territorial, or independent organizations of Congregational churches, during the coming year, nominations of persons to fill vacancies which may occur in the Board, somewhat more in number being desirable than the average usually assigned to any State or Territory; and from such names, if furnished, to select and report, at the next Annual Meeting, enough to fill three fourths of the vacancies which may then exist; regard being had to a division between ministers and laymen and the apportionment of members according to the By-laws.

Resolved, (2) That inasmuch as the action recommended by this Committee is in the nature of the case provisional, and it cannot be foretold what will be the practical operation of the plan proposed, the Committee be continued, and instructed to report at the next Annual Meeting such permanent scheme as shall seem most practicable and promotive of the great interests we all have at heart.

Hon. H. D. Hyde offered the following amendment to the resolutions, which was adopted:—

Resolved, That the Committee mail a printed copy of their report to each Corporate Member, on or before September 1, 1893.

The resolutions were then adopted.

Hon. H. D. Hyde offered the following resolution, which was adopted:—

Resolved, That the Recording Secretary mail to each Corporate Member on or before September 1, 1893, a printed copy of the Constitution and By-laws of this Corporation, with a list of the Corporate Members and their several residences.

Hon. F. Fairbanks, of the Committee on Nomination of Officers, reported the resignations of Pres. T. Dwight, D.D., and Rev. Philo R. Hurd, D.D., as Corporate Members, and these resignations were accepted. The Committee also recommended the following list for new Corporate Members, and they were elected:—

Wm. M. Brown, Esq., Portland, Me., George H. Eaton, Esq., Calais, Me., Henry M. Moore, Esq., Somerville, Mass., Wm. F. Day, Esq., Boston, Mass., Rev. J. E. Tuttle, Jamaica Plain, Mass., Hon. Chas. E. Mitchell, New Britain, Conn., Waterman R. Burnham, Norwich, Conn., Rev. J. E. Twitchell, D.D., New Haven, Conn., Rev. W. H. Davis, D.D., Detroit, Mich., George Parsons, Esq., Watervliet, Mich., Rev. A. N. Hitchcock, Ph.D., Chicago, Ill., Augustus W. Benedict, Esq., St. Louis, Mo., E. P. Wilcox, Esq., Yankton, Dak., E. D. Smith, Esq., Menasha, Wis.

Rev. J. G. Johnson, D.D., of the Business Committee, moved, in regard to the communication referred to it through Rev. Joseph Cook, that, inasmuch as the petition of

the Woman's Christian Temperance Union to the governments of the world was commended by special vote of the Board at the last Annual Meeting, no further action is needed at this time; and the motion was adopted.

Rev. F. A. Noble, D.D., presented the report of the Committee on the Home Department, and it was accepted.

Rev. J. W. Cooper, D.D., presented a supplementary report in behalf of Rev. A. H. Bradford, D.D., Rev. F. S. Fitch, and himself, of the Committee, offering the following resolutions:—

Resolved, (1) That young men and young women, of approved Christian character, possessing the needed physical and mental qualifications, who accept heartily the creeds of their respective churches and the fundamental doctrines of the gospel as set forth in the "Burial Hill Declaration of Faith," and in the creed of the Congregational Commission of 1883, should be accepted by the Prudential Committee as suitable candidates for missionary service.

Resolved, (2) That the missionaries of this Board, while holding these fundamental truths, shall have the same right of private judgment in the interpretation of God's Word and the same freedom of thought and speech as are enjoyed by their ministerial brethren in this country, whether in the pastorate or in the employ of other benevolent societies of the denomination.

Remarks were made by Hon. H. D. Hyde, Rev. A. H. Bradford, D.D., Rev. Joseph Cook, LL.D., Rev. E. P. Goodwin, D.D., Rev. J. W. Cooper, D.D., Rev. F. A. Noble, D.D., Rev. D. O. Mears, D.D., Rev. D. N. Beach, Rev. J. R. Thurston, Rev. Geo. F. Pentecost, D.D., E. H. Baker, Esq.

Rev. Geo. F. Magoun, D.D., moved that the resolutions be indefinitely postponed, and it was carried.

Rev. James Brand, D.D., of the Committee on Nomination of Officers, reported letters from two members of the Prudential Committee refusing to allow their names to be used again, one of them, Rev. C. A. Dickinson, desiring his letter to be read to the Board, and it was so read. A letter from Rev. F. E. Clark, D.D., was read.

The Committee, through Dr. Brand, offered the following list of candidates; and after remarks by Rev. A. C. Thompson, D.D., and by Rev. D. N. Beach stating that Mr. Rowland Hazard and himself did not concur in the nomination of Dr. McKenzie, the ballot was taken:—

President.

R. S. STORRS, D.D., LL.D.

Vice-President.

ELIPHALET W. BLATCHFORD, Esq.

Prudential Committee.

AUGUSTUS C. THOMPSON, D.D.

Hon. JOSEPH S. ROPES.

EDWIN B. WEBB, D.D.

CHARLES C. BURR, Esq.

ELBRIDGE TORREY, Esq.

ALBERT H. PLUMB, D.D.

Hon. WILLIAM P. ELLISON.

G. HENRY WHITCOMB, Esq.

Rev. ALEX. MCKENZIE, D.D.

Rev. ARTHUR LITTLE, D.D.

Corresponding Secretaries.

NATHANIEL G. CLARK, D.D.

EDMUND K. ALDEN, D.D.

JUDSON SMITH, D.D.

Recording Secretary.

HENRY A. STIMSON, D.D.

Assistant Recording Secretary.

E. N. PACKARD, D.D.

Treasurer.

LANGDON S. WARD, Esq.

Auditors.

SAMUEL JOHNSON, Esq.

R. H. STEARNS, Esq.

E. H. BAKER, Esq.

Remarks were made by Rev. E. B. Webb, D.D., Rev. Arthur Little, D.D., Rev. Joseph Cook, Rev. A. H. Bradford, D.D., Rev. A. H. Quint, D.D.

Adjournment was taken to the Union Park Church at eight o'clock.

THURSDAY EVENING.

The Vice-President took the chair. Devotional exercises were conducted by Rev. J. R. Thurston. An address was delivered by the President. Adjourned to nine o'clock to-morrow.

FRIDAY MORNING.

The President took the chair. Prayer was offered by Rev. Moses Smith. The Minutes of yesterday's sessions were read. The tellers reported the result of the ballot in the election of officers held yesterday, and the whole list as nominated was elected.

Remarks were made by the President. The following resolution was read by the Recording Secretary, and by unanimous consent was received for debate and action:—

Resolved, That the Board reaffirms the rules of administration laid down by it at its Annual Meetings in New York and Minneapolis, and expects them to be applied in a spirit of liberality, as well as of faithfulness, to candidates for missionary appointment.

Remarks were made by Prof. Egbert C. Smyth, D.D., Joseph Cook, LL.D., and Rev. A. H. Quint, D.D., who offered the following amendment, adding to the resolution the words, "as explained by the President in his original letter of acceptance."

Remarks were made by Rev. E. B. Webb, D.D., Rev. W. Gladden, D.D., the President, Rev. A. H. Quint, D.D. The amendment was accepted and the resolution was unanimously adopted by a rising vote.

Rev. Arthur Little, D.D., presented his declination to serve as a member of the Prudential Committee, and his declination was referred to the gentlemen who had constituted the Nominating Committee.

An invitation to the Board from the Directory of the World's Fair to visit the grounds of the Exposition was received.

Hon. H. D. Hyde offered the following resolution, and it was referred to the Business Committee:—

Voted, That a committee of five, of which the President of the Corporation be chairman, be appointed by the President to consider and report at the next Annual Meeting on the expediency of holding the meeting of the Corporate Members for the transaction of its business affairs at another time than the religious meeting of the Board; and also that said committee consider the expediency of appointing most of the committees who are to report on particular missions and like subjects the year previous, so that they may have proper time to prepare their reports.

The Committee on China reported through Rev. S. Gilbert, D.D., and the report was accepted. An address was made by Rev. S. V. Karmaker, of India.

Letters of regret and excuse were received from the following Corporate Members: Messrs. J. F. Anderson, J. W. Backus, J. L. Barry, S. C. Bartlett, S. L. Blake, S. G. Buckingham, M. Burnham, H. Q. Butterfield, James W. Bradbury, S. B. Capen, Franklin Carter, T. E. Clapp, Robert Coit, Richard Cordley, Ebenezer Cutler, J. D. Cutter, Timothy Dwight, W. P. Ellison, D. T. Fiske, J. G. Foote, J. M. W. Hall, J. W. Harding, J. N. Harris, Burdett Hart, Samuel Holmes, J. W. Hough, N. A. Hyde, D. Willis James, J. L. Jenkins, C. A. Jewell, Samuel Johnson, H. W. Lathe, Alexander McKenzie, J. K. McLean, George Moorar, J. W. Noyes, Philo Parsons, G. W. Phillips, A. H. Plumb, Douglas Putnam, A. H. Ross, Frank Russell, J. W. Scoville, H. M. Scudder, N. D. Sperry, E. A. Stevens, H. M. Storrs, M. E. Strieby, Royal C. Taft, W. M. Taylor, Thacher Thayer, C. F. Thompson, C. F. Thwing, J. H. Twichell, J. G. Vose, G. L. Walker, J. P. Wallace, J. H. Washburn, Thomas Weston, J. S. Wheelwright, W. H. Willcox, E. F. Williams, E. M. Williams, F. P. Woodbury, T. H. Hawks, and A. E. P. Perkins.

The Business Committee reported back Mr. Hyde's resolution, and it was adopted.

The President appointed Hon. H. D. Hyde, Hon. J. M. W. Hall, E. W. Blatchford, Esq., Rev. H. A. Stimson, D.D., as, with himself, the Committee called for by the resolution.

The Business Committee reported the following resolutions, and they were adopted :

Resolved, That we proffer our most earnest and hearty thanks to the First Church of Chicago, and to other churches of this city, for the generous hospitality with which they have welcomed the representatives of the foreign missionary work ; to the several Committees for the complete and faithful discharge of their duties ; to *The Advance* for its marvelously accurate reports of our meetings ; and to the railway corporations, for their coöperation in the reduction of fares ; also, that the thanks of the Board be presented to Rev. Daniel March, D.D., for his sermon, and that a copy be requested for printing ; also, to the Directory of the World's Fair, and to the faculty of the Theological Seminary for invitations to visit their buildings.

Addresses were made by Rev. C. C. Tracy and Rev. T. D. Christie. The Nominating Committee reported back the resignation of Dr. Little, and the resignation was accepted. The Committee also reported the name of Rev. F. E. Clark, D.D., to fill the vacancy in the Prudential Committee, occasioned by the resignation of Dr. Little, and the ballot was taken and he was elected.

The President, the Secretaries, Dr. Webb and Dr. Thompson, of the Prudential Committee, were by vote appointed a Committee to express to Dr. McKenzie the unanimous desire of the Board that he accept his election upon the Prudential Committee. An address was made by Rev. A. W. Clark, of Bohemia.

The Minutes to this point were read and approved.

Rev. E. P. Goodwin, D.D., made an address in behalf of the churches and friends entertaining the Board, to which President Storrs responded. Prayer was offered by Rev. L. H. Cobb, D.D.

The benediction was pronounced by the President, and the Board declared adjourned to meet in Worcester, Massachusetts, on the second Tuesday in October, 1893.

HENRY A. STIMSON, *Recording Secretary*.

REPORTS OF COMMITTEES ON THE ANNUAL REPORT.

FROM the reports of the Committees appointed at the Annual Meeting to consider the several sections of the Annual Report.

The Committee on the Treasurer's Report, George H. Rust, Chairman :—

The Committee to whom was referred the Treasurer's Report have had placed in their hands the *original* papers embraced in his report, consisting of account current, balance sheet, and lists of investments for the various funds of the Board. These have all been verified and certified to by the Auditors. We have also examined the certificate of the Special Committee of the Board who have, from month to month, been charged with the duty of examining the Treasurer's Accounts, and supervising expenditures and investments, and find their report very full and complete, and signed by the members of the Committee. The report of the expert examiner of accounts has also been submitted to us, and certifies to the corrections, in every detail, of the accounts of the Treasurer. The certificate of the firm of brokers, selected for that purpose, is attached to the valuation of the various bonds, stocks, mortgages, etc., held by the Board.

The Committee take pleasure in confirming the opinion of the expert accountant, as to the care and accuracy with which the books are kept, the methods employed, and safeguards against loss or mistakes. Your Treasurer has earned the hearty approval and endorsement of the Board in his more than quarter-century of service. The increase from all sources of \$104,000 over last year's receipts is very gratifying and encouraging, especially in view of the fact that there was used from the Otis Fund \$45,000 less than last year. Continued effort on the part of our churches is urged, to the end that there shall be no necessity for any curtailment of the various missions, but on the other hand that the Prudential Committee may be able to enlarge the work to meet the imperative demands from the ever-widening fields of work.

The Committee on the Home Department Report, Rev. F. A. Noble, D.D., Chairman:—

The story of the operations of the Board for the past year reads like an epic. There are in it the march and majesty of heroic numbers. It is a fit and natural sequel to the spirit of the Pittsfield meeting. In that grand gathering something of the old haystack temper of enthusiasm and consecration reappeared; and the auguries of a splendid success were in the pulses of the air. Few notes of discord were struck and few tokens of dissent were manifested; but faith in God and the future, and a determination to move forward in aggressive endeavor, marked the occasion. The outcome has been one to awaken devout gratitude to God and to inspire in us all a deeper confidence that he owns and blesses in signal ways the efforts his people are making through this Board to carry light and a knowledge of the saving grace of Jesus Christ to all the tribes and kindreds of the earth.

It is a matter for thanksgiving that so many new missionaries have entered upon the service of our Lord in foreign fields during the past twelve months. Men and women of high qualifications and full of the Holy Ghost are the key to the situation. As these are forthcoming the redemption of the world will advance, and the dark places will shine resplendent with beams from the face of the Son of God, and Africa will emerge from its barbarism, and Japan and China and India will one by one, and in due time, take their places in the ranks of the Christian nations.

Our District Secretaries, Dr. C. H. Daniels and Dr. A. N. Hitchcock, and the Field Secretary, Dr. C. C. Creegan, deserve warm commendation for the very efficient and successful way in which they have worked their several fields. It is, perhaps, a questionable kind of encouragement to pay to men who have evidently done just as well as they could, that we expect them to do still better in the time to come. Yet with their increasing hold on the trust and love of the churches they visit, and with their constantly enlarging experience in reaching and influencing the people, is it not reasonable to anticipate a steady gain in the results of their labors? Might not the efficiency of these District Secretaries be very much heightened, too, were the pastors to extend to them warm greetings, and to hold frequent conferences with them, and to do their best to build them up in the good opinion of their parishioners?

The tables of statistics prepared and presented in the Annual Report now under consideration are not alone interesting, but they are exceedingly instructive and valuable. We commend these tables to the careful study of our pastors and church members. Many of our churches in the cities and on the frontier are weak and struggling. Were they to attempt to make regular contributions to the cause of foreign missions, it would not be much they could give. But it is hardly conceivable that a church can be a church at all, and not be able to give enough to take it out of the column of non-contributing churches. It is not to the credit of our sense of the value of the salvation which has been secured for us by the death of Jesus on the cross that there are still 1,500 churches on the rolls of our Congregational body giving absolutely nothing for the rescue of pagan peoples from the impurity and guilt and bondage of sin. It will be a long step forward, and one which we ought to be in a hurry to take, when there shall be no disciple in our fellowship, and no smallest company of believers, who have not some offering to lay on the altar for the world's conversion.

The question of special pertinency and pressing importance is—What of the coming year? The Prudential Committee through the Home Secretary has not laid too much emphasis on its statement of the case. Our very success has become to us an embarrassment. Had our churches and our individual donors done less last year, it would have been easier to reach the standard set up by them. But an advance of \$100,000 over the preceding year, with no movement in sight which contemplates large special gifts, may well bring us to our knees for wisdom to meet the emergency.

How, then, shall we front the situation? Shall we yield to the spirit of faint-heartedness? Shall we fold our hands and say the thing cannot be done? God forbid! For in God's might the thing can be done. Faith, courage, consecration, system, work—all illuminated and quickened by the energy of prayer—will surely turn the currents of gold and silver into the treasury of the Lord, and we shall marvel at the close of the present fiscal year, as we marveled at the close of the last fiscal year, at the wonderful way in which men have been constrained to give of their means for the speedy setting up of the kingdom for whose coming we plead. Indeed there must be no relaxing of enthusiasm, and no abating of heart and hope, until the million a year for foreign missions has been realized, and the splendid dream has become still more splendid fact.

But still again, how front the present situation? On the basis of what expectation and by what method may we hope to leap the chasm of the \$150,000 which the Prudential Committee tells us yawns before us, and which we must somehow cross in order to reach the high standard of last year? We venture to make three suggestions looking toward securing the extra amount which seems to be required.

1. Ask the Sunday-schools connected with our Congregational churches to increase their offerings over last year to the extent of \$25,000. One hundred schools pledging \$100 extra would yield us

\$10,000. One hundred schools pledging \$50 extra would yield us \$5,000. Four hundred schools pledging \$25 extra would yield us \$10,000. Here we have our total of \$25,000. Is it not possible to form plans and to set agencies in motion which will certainly and even easily accomplish this end?

2. Ask the Societies of Christian Endeavor connected with our Congregational churches to increase their offerings over last year to the extent of \$25,000. One of the most potent factors in the churches of our order to-day, and one of the most hopeful signs of the times, greets us in these Societies of Christian Endeavor. Into no form of work do they enter with more enthusiasm than sending the gospel to foreign lands. Nothing would suit these young people better than to be led to buckle down to some task which would tax their energies to the utmost, and at the same time give them the joyous feeling of being in fellowship with Christ and with all who love and serve Christ in bringing the entire race into subjection to the truth. An organization which can send 30,000 and more of its members from all parts of the land to New York city, to sit in convention day after day and night after night in the heat of midsummer, at their own expense for railroad tickets and hotel fare, may be counted upon to respond with alacrity to any reasonable appeal presented to its constituency, and to make sacrifices, and large sacrifices, if necessary, to meet an emergency. Last year we turned to the men of wealth to aid in increasing our contributions. This year let us turn to the young, and make our campaign one of instruction and development as well as of appeal. These societies can be classified after a plan similar to the one suggested for the Sunday-schools, and amounts apportioned sufficient to yield the \$25,000 extra.

3. Ask the churches of our Congregational body, and such other churches as may elect to do their foreign missionary work through this Board, to increase their subscriptions and contributions by a round \$100,000. God helps brave men. God helps hopeful men. Not yet have we sufficiently learned the sublime lesson that God loves to open Red Seas to men when men are ready to walk through them. Last year a couple of large-minded and large-hearted constituents of the Board conceived the idea of raising an extra \$100,000 from the business men. They themselves gave munificent sums to this end. Only a little more than half the amount aimed at was secured in this way. But God honored this effort by opening unexpected channels of beneficiaries, and the \$100,000 and more was forthcoming. If we plan large things, if we go forward in the expectation of large things, God will not fail us. Maybe that some of the very men who gave extra amounts last year to help swell the total of the receipts of the Board found so much joy in it and so much blessing for their souls, that without any plans or concert, they will do the same this year. New friends will be raised up. The churches can be made to see that as yet they are only "playing with missions." When they once see this, how small would seem the task of giving the extra \$100,000 here urged upon them!

In the carrying out of these suggestions there will need to be hearty coöperation between the pastors and the officers of the Board, but there will need to be especially hearty coöperation between the pastors and the leading members of their churches. With faith and enthusiasm all along the line the record for this year can be made to outshine the record for any previous year in the history of the American Board.

Three members of the Committee on the Home Department, Rev. Messrs. A. H. Bradford, F. S. Fitch, and J. W. Cooper, presented a supplementary report as follows:

The great and overwhelming appeal of the Home Department is for more money and for more men.

It is to be definitely understood by our churches that unless the Prudential Committee can, "before they make their regular annual appropriations a few weeks hence, receive reliable assurance, in some form, of not less than \$150,000 additional to what may be reasonably expected from regular donations and legacies," they "will be obliged to reduce by that amount the work upon the missionary field"—"and what this means," says the report of the Home Department, "we dare not allow ourselves to picture."

Your Committee therefore respectfully but urgently ask that the several recommendations herewith offered be taken into immediate consideration by the whole constituency of the Board: be carefully and prayerfully reviewed in detail, and that pledges of interest and support be sent at once from all over the field to the Prudential Committee.

It is also to be understood by our churches that there are fewer missionaries at work to-day in foreign lands under the direction of this Board than there were twelve months ago. "This work calls aloud for not only the contributions of the churches but for their sons and daughters, and the requirements and responsibilities of the work demand the choicest and the best."

In view of these great facts it is of the largest practical importance, at this juncture, that every possible misunderstanding concerning the basis on which missionaries are appointed by the Board should be removed from the minds of the churches and of the young men and women contemplating missionary service, and we therefore recommend the adoption of the following resolutions:—

Resolved, That young men and young women, of approved Christian character, possessing the needed physical and mental qualifications, who accept heartily the creeds of their respective churches, and the fundamental doctrines of the gospel as set forth in the "Burial Hill Declaration of Faith," and in the creed of the Congregational Commission of 1883, should be accepted by the Prudential Committee as suitable candidates for missionary service.

Resolved, That the missionaries of this Board, while holding these fundamental truths, "shall have the same right of private judgment in the interpretation of God's Word, and the same freedom of thought and speech as are enjoyed by their ministerial brethren in this country," whether in the pastorate or in the employment of other benevolent societies of the denomination.

The Committee on African Missions, Rev. D. O. Mears, D.D., Chairman : —

The reports of the Zulu, East Central, and West Central African Missions placed in our hands are almost romantic in their enumerations of difficulties met and overcome. The fair skies of hope are here and there darkened by clouds. The evils of heathenism are increased by contact with foreign influences of peoples who seem to have lost the light they had centuries ago. Missionary life is sadly tested by facing so heavy a work while hearing from the Board of the possibility of a cutting down of appropriations. The thinning ranks of the workers, through ill-health and death, would discourage but for their unbounded confidence in God's Word. The power of the gospel is emphasized in lives turned from heathenish corruption into exemplary models. The schools attest the intellects awakened into life by the new faith.

In most respects the work is encouraging, especially in the affairs of the mission toward Gazaland. Questions of good government, of law, and of labor remind us of a progress springing from the gospel hope. Natal has struck for "home rule," under the republican spirit. The commercial growth is registered in the increasing reports of industry.

Church life has its bright and dark phases, such as we can well understand ; but on the whole there is progress both in numbers and in character. The solution of a large problem depends upon the action of the Board with reference to enlargement. Your Committee recommend to the Board the acceptance of the reports, including in such recommendation their warm approval of the work.

The Committee on Missions in Turkey, Rev. S. H. Howe, D.D., Chairman : —

The Committee finds in the comprehensive reports of the Prudential Committee ample justification for the large outlay of interest in and expenditure of means and missionary force upon what is perhaps the most conspicuous, certainly the most thoroughly equipped, of the missions of the Board. For the perfection of its organization, for the careful and wise distribution of its forces, for the number and heroic quality of its missionaries, and for its results and gathered fruits it holds, and has ever done, high place in the interest and affection of the Board's constituency. But missions in Turkey, while rich in present fruits gathered from the accessible populations of the empire, hold important relations to the larger missionary problems of the future. They are the highway cast up in the desert over which the gospel is to pass to larger conquests among people yet inaccessible.

The reports of the Prudential Committee, covering the work of the four great divisions of the field in Turkey, exhibit the usual vicissitude of steady advance and progress in many of our missions and of decline or stationariness in others, with however an encouraging balance on the side of growth in the work as an entirety. To some of the missions during the year has been added a more effective equipment. Some have witnessed special seasons of religious quickening and revival ; most of them have known steady, healthful growth. The educational work of the schools and colleges has been efficiently maintained. As in other fields educational forces are taking here a large office, but need to be still further strengthened by generous outlays of money for their more thorough and complete equipment. Some of the missions have been seriously trammelled by governmental interference, but we note with gratitude the prompt response of our own and the British government for their protection in the prosecution of their work.

Your Committee desire to express unqualified approval of the methods and measures employed by the Board for the prosecution of its work in the great empire where some of the great problems of the world's and the church's future await solution.

The Committee on Missions in India and Ceylon, Rev. A. W. Hazen, D.D., Chairman : —

We find the record of the last year in India full of encouragement and also of pathos. Long years of depletion by death and weariness have left the Marathi Mission far too weak. Its call for men is imperious. The Madura Mission is better manned, but it is so crippled by lessened appropriations that it cannot think the Prudential Committee were aware of the true nature of their action in so cut-

ting down its estimates. The appeal of the mission for more money is as urgent as language could make it.

We are impressed anew with the scope and significance of educational work in India. In its lower and its higher departments it is assuming immense importance. The spectacle recently witnessed in Bombay, of an English lord publicly thanking the United States for its aid to the British government in pushing forward the cause of education, was a novel one. And the affiliation of Jaffna College in Ceylon with Calcutta University has lent it an added dignity in the eyes of the natives. Whatever may be said of other schools, *our* instruction is Christian in substance and methods, fruitful of abundant spiritual results. We cannot omit to mention the efficient work done by Dr. Pentecost in India. We are grateful for the manner in which he is supplementing it at home, through the press and public addresses. We trust his stirring words may kindle a fresh enthusiasm in all our borders for publishing the glad tidings in that ancient land, so populous and so rich, where our Board began its evangelizing work nearly fourscore years ago.

While there is much that is cheering and inspiring in the intellectual and religious condition of India, it is not yet won for Christ. Its venerable systems of error have been shaken, indeed, but they are by no means shattered. Valiant reconnoitring and skirmishing have been done, but the decisive battle is yet to be fought. Fought it must soon be, and the banner of the cross will not go down.

The Committee on Missions in China, Rev. Simeon Gilbert, D.D., Chairman:—

The explicit statements presented in the documents laid before the Board as to the work and the workers, the methods and results, during the year past, remind us afresh how stupendous is the task we have taken in hand. How sublime ought to be the courage, how utter ought to be the humility of obedience to the command and the glorious leadership of the Master; how clear and definite the vision, how broad the outlook, and how completely united the purpose and the counsel which ought to characterize us in pressing on this transcendently consequential undertaking!

Despite the feeling that cannot be suppressed, "What are these among so many?" it is clear that from these scattered centres of light and power there are many and signal results already manifest.

Rightly, as we think, prominence has been given to the medical department of the work. Though not the main thing aimed at, it is no small thing in the interests of the sick and suffering millions of that empire that these Christian medical missionaries are having the leading part in effecting a change in the entire theory and practice of medicine and of surgery—a change that is simply revolutionary. This change will not come suddenly; but it is certain to come, and will extend more widely and more rapidly than most suppose. Besides the deliverance from the existing barbaric treatment of disease and the relief of suffering, the moral advantage of it in touching and winning the heart of the Chinese people toward the acceptance of the gospel and the all-healing grace of Christ is increasingly manifest.

We would also express the earnest gratitude of all friends of missions that our missionaries in China have been kept secure amid the almost fiendish exhibition of maddened, malignant oppositions to the truth which in numerous places have appeared during the year. While we are reminded that "this kind goeth not out but by prayer and fasting," it is pleasant to note that our missionaries appear to have had the grace of wisdom and of that kind Christian patience that so overawes the fiercest enmity. Although the hostile caricature of the truth was ineffable in its baseness, it has nevertheless served greatly to give publicity to it.

The desire expressed by the missionaries for more adequate means for the utilization of the press ought, we believe, to be heeded. Moreover the religious newspaper in some modified form seems to be needed there, as everywhere else in the older mission fields, as an indispensable aid in duly fostering among the native Christians as well as among the missionaries the consciousness of their oneness in Christ and in his service, giving added intelligence to zeal, and multiplying the missionary's voice and felt presence.

The Committee cannot but give expression to what seems to be a deepening and spreading conviction that, at last, China even is giving unmistakable signs of sharing in that vast world-movement which the new world-fellowship of our time is making not merely possible but inevitable. Whatever its characteristic pride and sense of self-sufficiency, no mistake could be greater than to imagine that the imperial government of China is either blind, unobservant, or insensible. Japan has awakened; China is awakening. Its hour is at hand; the dust of ages is stirring. The startling sublime fact of this new world-movement gives tremendous urgency to the business we have in hand of sending on, into, and throughout China also the forces of the world-redeeming gospel of Christ. No doubt China's awakening will come about in its own way; but, let us victoriously believe it, it is coming. Japan has had its Neesima; God's resources in humanity and in his infinite grace are not exhausted yet. China, we believe, shall yet—and if we do our part will before long—have, too, its greatly

gifted and divinely anointed leaders in the new order of things. And of this we may be sure, these providential men will come sooner than there will be those ready to recognize them.

In this connection, and as bearing on our missionary work, the American Board cannot be indifferent to certain peculiar and terrible stumbling-blocks in the way of China's acceptance of Christ, due to the governmental action of the so-called Christian nations, Great Britain and the United States. The appalling harm being done by the opium traffic, in which the British government has so fearful a responsibility, needs no word of characterization, although the testimony of Christian bodies can hardly be too often or too strongly recorded against it.

But neither is our own government in other ways free from guilt. To select the people of the greatest empire on earth for invidious, exclusive discrimination, and that too in face of our treaty obligations with it as one of the "most favored nations," seems, and is, not only recklessly short-sighted and unwise on other grounds, but liable to jeopardize at any time our missionary work and immensely to hinder its influence.

There is China, with its 400,000,000 souls, subject to a single sovereign; here is America, Christian America, the foremost republic among the nations, soon to be, if not already, the leading power among the governments of the world. It might, it ought to, hold the position of world-leadership in the far East. And what might not this leadership do to help on the general Christianization of the world! To doubt the practicability of the Christianization of the Chinese would be treason to the gospel of Christ, would be blindness to the facts of Christian history not less than to the foregleams of prophecy.

A single further suggestion: too much emphasis, as it seems to your Committee, can hardly be laid on the need of an endowment for the North China College of Tung-cho. This is the one college of our North China Mission, with its seven stations in the two northern provinces of China with their population of over fifty million people. When will \$50,000 be more needed for purposes of Christian education and the training of native helpers than just here?

The Committee on Japan Mission, Rev. G. R. Leavitt, D.D., Chairman:—

The annual survey of this mission which has furnished the text of this brief report of your Committee makes no recommendations concerning its work beyond the general one that this should be immediately and greatly extended. The following are reasons for enlargement:—

1. The encouragements from the work already done. The growth of this mission from the beginning has been continuous and rapid. The fields have opened faster than they could be occupied, and occupied faster than they could be efficiently developed.

From the first the opportunities of the field have been extraordinary. Though the rate of movement has varied, to one who is able to compare the present with the past it is marvelous. Twelve years ago the chairman of this Committee saw the opening of the work in Okayama. At that time no missions were yet established in Kumamoto, or Tottori, or Tsu, or Niigata, or Sendai, or Tokyo.

A few of these places had been visited as preaching stations. In 1880 there were but 7 churches in the entire mission, with less than 500 members. The church in Okayama was organized in that year. Now there are 92 churches and almost 11,000 church members. Okayama is a centre of six churches, with more than twice as many members as the entire mission then contained, and with thirty-five out-stations. In 1880 the Doshisha, with its two or three plain little buildings, had just reached the modest total of sixty students. This total has been increased tenfold. It pays to invest in missions in Japan. If the investment has been large, it has been splendidly productive. The hospital and dispensary work have been largely the creation of these past twelve years, and also the work for women and children, to which should be added the work of the publication committee.

2. Another reason for enlarging the work, greatly and immediately, is that it has not been developed fast enough. Movement in Japan is rapid. The Western civilization and thought have been introduced, and have diffused themselves more rapidly and extensively than the gospel and its institutions. This suggests a want of Christian enterprise. We should make sure, as soon as possible, that the gospel of Christ is the controlling influence upon Japan from the West. Churches and schools and other institutions should be promoted with a yet larger liberality.

3. The difficulties and discouragements and fluctuations of the work made a third reason for greatly strengthening this mission. It was thought twelve years ago, to look no farther back, that the conversion of the Japanese empire to Christianity was near. We have had concerning this field, as concerning no other, a pervading enthusiasm of hope. The missionary held a reaping-hook. So we fondly conceived the situation. We have learned that Neesima was nearer the truth when he said: "I have a plow on my hands." We have a plow on our hands. The work is to be a long one. It must be thorough. It will require long and large battling. Money and missionaries must be poured into Japan.

Approving the general suggestion of the report that the work in Japan justifies and demands an immediate and liberal enlargement, your Committee recommends that it be adopted.

The Committee on Missions in the Pacific Islands, Rev. Egbert C. Smyth, D.D., Chairman:—

Your Committee have considered the portions of the annual report which were referred to us, namely, on the "Special Work in the Hawaiian Islands," and on the "Micronesian Mission," and recommend their acceptance by the Board.

The brief narratives as given in these reports do not admit of recapitulation, and should be read in full, together with the comments of Secretary Smith. We notice the statement that the negotiations of our government with that of Spain have not yet secured the indemnity for loss of property at Ponape and the restoration of rights and privileges which have been justly claimed, and unite in expressing the hope "that the demand for just and prompt reparation will soon be made so clear and strong as to be irresistible." We commend also to special attention the announcement that a third vessel is to be added to the *Morning Star* and the *Robert W. Logan*, for missionary purposes among the Gilbert Islanders, and the new boat is named appropriately the *Hiram Bingham*. In this connection the narrative will be read with special interest of the response of the students of the North Pacific Missionary Institute at Honolulu to the call for helpers from Micronesia. Every member of this graduating class, one and all, volunteered for service, and three of them have been commissioned and will go with their wives.

The greatest of the earlier apologists for Christianity, writing while it was yet a new and an unlawful religion, and when the leaders in the political, social, and literary world regarded it with disdain, remarked, in effect, that it was no wonder that thoughtful and cultivated men should accept the new religion; the marvel to him was that it recovered the outcast and degraded. Christianity won its throne by proving its universality. Missions to those who may seem to us in conditions, race, and life, and historic importance farthest from our own standards and aspirations, have, from this point of view of the power of the gospel, special attractions and peculiar obligations. Something, moreover, necessary to be done for the good of the whole body of Christ is unaccomplished until this work is effected. In the burial service of the Church of England occurs a prayer that God would surely accomplish the number of his elect, that one and all who are his may attain to perfect consummation of blessedness in his eternal kingdom. The thought is— and it is a truth perhaps not yet apprehended as it should be — that the final completeness of blessedness and glory for which the Church in heaven and on earth still waits cannot be reached until the last soul in darkest Africa or on the most distant island of the sea has heard of the Saviour of mankind.

We may well rejoice in the results already gained and on record. We praise God for the self-denying men and women through whom they have been wrought, and who are contributing more than any of us can begin to measure to the good in which all believers are eventually to share. We honor them; we are profoundly grateful to them, and we will pray for the continued and abundant blessing of God on their labors of faith, patience, and love.

The Committee on Missions in Papal Lands, Rev. M. McG. Dana, Chairman:—

The Committee to whom was referred the report on the Papal Lands would state that the impression made upon them by the story of the work of the mission in Spain, Mexico, and Austria is that it is not only exceedingly difficult but invested with special embarrassments. It is always a most discouraging undertaking to revive a decadent Christianity. Ignorance, superstition, and bigotry are encountered, and there is not seemingly the readiness for the gospel which cheers the workers in heathen lands. Still there has been evinced by our missionaries the heroism of patience and persistent effort—with delayed fruitage and oftentimes opposition of a virulent sort.

In *Spain* the work is mainly educational, and never were there more signs of encouragement than now. Mr. and Mrs. Gulick are laboring with signal hopefulness and devotion. The School for Girls at San Sebastian is meeting with marked success and indicates a new era in the history of mission work in Spain. Evangelistic effort is being prosecuted with promising results. New churches and sanctuaries are gaining for the gospel a local strength and power that augur well for the future.

In *Mexico* the work is full of signs of progress. The church and school building period in this mission seems to have been reached, and openings on every hand invite to more ventures than the limited force in that field is able to undertake. The distribution of Bibles and tracts has been quite noteworthy in some sections, and much good seed is being quietly and effectively sown. In some cities the active opposition of the Romish clergy has added to the trials of those who have identified themselves with the Protestant churches.

In *Austria* persecution is diminishing, and twenty-five per cent. increase is reported in the church membership. There is also a growing respect for the mission on the part of government officials, and in the places where the missionaries are best known nearly all the latter ask is uniformly granted.

Ten services are maintained every Sabbath in Prague and its suburbs. A new helper, the first for ten years, will bring long-needed assistance to Rev. Mr. Clark, and it is interesting to learn that he comes from the Sunday-school of the church in Connecticut of which Mr. Clark was pastor prior to his departure to Austria.

During this period this mission has sent eight preachers and two Bible-women and two pastors' wives to this country, showing the rich and rapid returns we in our own land reap from this mission.

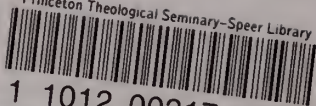
It may not be generally known that among the other distinctions of this unique city of Chicago is that of being the second Bohemian city in the world. The people in whose behalf our missionaries are laboring remember that only about eight generations back they were themselves Protestants. No one has yet taken the gospel to the birthplace of Huss, and Mr. Clark and those associated with him, feel that this is a work American Christians ought to undertake, in gratitude to the memory of that great reformer. The mission to Papal Lands is quite as fruitful as could be expected considering the meagre force in the field and the lack of general interest in this department of the Board's work.

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